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Zion's Herald.

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THE LEPPER.

MATT. 8: 2-3.
BY REV. C. ADAMS, D. D.

"Thou, if Thou wilt, canst make me clean!"
Said the leper, having seen,
With aching heart and longing eye,
The pitying Saviour passing by.

So dreadful was the malady,
Loathing him whether to feel or see,
Infected all the stricken frame
With misery without a name;
Driving the hapless victim hence,
Away from cheer of home and friends,
To pass, in solitude and tears,
His few remaining months or years.

No cure is there; no healing art
Gives promise to the sinking heart
Of happier days or prospects when
He shall be well and strong again;

Or go out and come in once more,
And joyfully, from door to door,
With pleasant salutations hail
Old-time friendships loved so well.

Ah! life has died; its morning sun,
When but half its course was run,
In long eclipse has sunk from sight,
Followed by long and cheerless night!

Who, who shall come with heavenly breath,
Blasting this dire disease and death,
And, in place of pain and grief,
Restoring health and long relief?

"Lord, if Thou wilt," the leper said,
From crimped feet to aching head,
Thou canst all my health restore,
That I be vexed and pained no more."

"I will!" did Christ at once reply;
"Be healed of this thy malady!"
He reached his hand and touched, and then
The leper man was well again.

FRAGMENTS.

BY VENIO.

MR. EDITOR: You ask; the writer answers. You would have my note-book; a few pages out of my memory; facts, incidents, illustrations of life which convey their own lessons; an *olla podrida*; fragments broken off from the unpublished autobiography of a busy and not uneventful life; these, you think, may act as a tonic for the strugglers of to-day who are in need of tonic influences, and thus aid in the good mission of ZION'S HERALD.

Perhaps so. Age is proverbially garrulous, though we have known glorious exceptions to the rule. The writer, not being very aged yet, shall not be charged with garrulity. There was sterling gold of Methodist brightness, in some of the characters who figured within the orbit of the writer's knowledge during the middle years of this century; and there was also some dross. Your readers should be able to discriminate, without much moralizing of mine. Both gold and dross play their parts in life.

It is possible that a wider field than that offered by the church may yield fact and incident. We shall see. The note-book of memory opens the first chapter Methodistically, without solicitation or demand of the will.

"EAST HADDAM—EBENEZER BLAKE!"

Such was the appointment announced by the venerable Bishop Hedding, at the close of the "Providence," now New England Southern Conference, in 1843—forty-three years ago, when the writer was a lad, admitted on trial, and receiving his first appointment from the same lips. How memory calls up that stalwart band of "the fathers," who were then in the vigor of their mature powers, or poisoning before their physical decline and subsequent release and crowning! There was the venerable Daniel Webb, straight as a pine, physically and morally, born in 1778; genial, sunny, incident-relating Lewis Bates, and Asa Kent, born in 1780; sweet-spirited, gentle Francis Dane, and giant-brained Isaac Bonney, of 1782; Ebenezer Blake, 1786; Daniel Fillmore, the indefatigable and persistent, of 1787; the courteous and gentlemanly Isaac Stoddard of 1788; Moses Fifield, and the sunny-souled Van Rensselaer Osborn, of 1790—to the latter of whom the writer bade good-by upon his death-bed, and saw the long life

of usefulness melt into the new morning of a life celestial; the clear-headed, logical, but fatherly Dorchester, of 1790; the modest, but ever faithful Robbins, of 1792; Heman Perry, of 1794, whose memory and virtues are still fragrant in the churches he served; the courtly but gentle Warren Emerson, and the genial Lawton Cady, of 1796; the shrewd, witty, keen and pungent satirist, John W. Case, of 1798; and the quiet, gentle Henry Mayo, of 1799. These were sons of a former century, and these all have passed to their crowning in that higher and purer life which they so earnestly and faithfully sought.

The earlier years of the present century witnessed the birth of many more of these heroes of the free gospel of the Cross. The death-roll found in the published Minutes of the Conference contains the names of more than sixty, while the roll of the Conference numbered only eighty-five in all, at that session. How these men, in feature and form, stand photographed upon the memory as the eye falls upon their names! "These all died in faith," and have received the promise, "being no more strangers and pilgrims [itinerants] on the earth." They were chosen for their times. Their equipments were: a clear, personal experience of the love of God; a courage equal to their convictions and to the difficulties before them; and an unselfish devotion to the person and teachings of their Nazarene Master and Lord. The burden of their souls found voice at their Annual Conferences and upon their circuits and stations, in the heart-moving plaint of Wesley:—

"I would the precious time redeem,
And longer live for this alone,
To spend, and to be spent for them,
Who have not yet my Saviour known;
Fully on this my mission prove,
And only breathe, to breathe Thy love."

But how their eyes kindled, their cheeks flushed, and the tears flowed, when the impassioned song rose, full-voiced, to the peroration of this great hymn:—

"Enlarge, enlarge, and fill my heart,
With boundless charity divine;
So shall I all my strength exert,
And love them with a zeal like Thine;
And lead them to Thy open side,
The sheep for whom their Shepherd died!"

"East Haddam—Ebenezer Blake!" He had served in the itinerancy for thirty-six years at the time of this appointment. He was a man of short, compact frame, large head, broad shoulders, full chest, and immense lung capacity, with as round and kindly a face and pleasant eye as ever beamed forth from a pulpit. His ever-present foe, when he occupied the pulpit, was a restricted gospel under the guise of election, reprobation, and a compelling grace for the elect from eternity—according to the grace of Calvinistic theology then taught by the so-called orthodox churches of New England, and he struck his heaviest blows against it, because, to him, the creed dishonored God and poisoned all souls under its influence. He was tireless in his efforts to carry a free and loving Gospel to all, and orthodox parish lines faded before the light of his great commission: "Go ye into all the world and preach the gospel to every creature."

And so it came to pass that the writer received his first appointment at the next station east of that of "Father Blake's"—some twelve miles away—with the old parish of Millington lying on the hill range which separated the two valleys in which our appointments were. Good old Dr. — had been pastor of the Millington Orthodox church for many years, and so continued, probably, until his death. He was a rigid creedist, and resisted all innovations. He probably loved an Arminian as he loved all men, but he certainly did not love the doctrine as taught by Arminius. There was no other church within the boundaries of his parish, and both church and congregation remained practically unchanged; the father giving place to the children as the generations succeeded each other.

Of course, the writer being the junior, made a visit to "Father Blake." The field and the work were fully discussed. The outcome of the personal conference was the decision that a series of evening meetings should be held in the school-house on "the Green" opposite the Orthodox church at Millington; and a notice of the first meeting to be held early in the

following week, was left at the school-house. Good Dr. — was profoundly disturbed, looking upon "Father Blake" and the writer as two gospel tramps. His congregation was startled, on Sabbath morning, by both text and sermon. The former may be found in 2 Timothy 3: 6, and the latter was a description and delineation of Methodist itinerants, far from flattering to the meetings, and became so vehement in his advertisement of us that the spirit of curiosity was aroused, and they came from all quarters of the parish, filling the house so that there was hardly standing room. They all listened attentively, respectfully, and some devoutly.

Under instructions, the junior preached what was called a sermon, but text and sermon are alike forgotten. The inevitable exhortation by "Father Blake" followed. And such an exhortation! He stands now, after this lapse of years, photographed before me, as he poured out argument, appeal, invitation and denunciation, his large body swaying under the influence of his impassioned periods. Attached to his watch was a modest ribbon from which an old-fashioned gold seal was suspended, and as he swayed to and fro, forgetful of all else save his subject, this seal would swing, like the pendulum of a clock, often rising to touch the lower buttons of his vest. Calvinism suffered then! His peroration will never be forgotten by the writer. His audience seemed spell-bound as he thundered forth: "Thank God! There is salvation for the Calvinistic reprobates of Millington!" If the eyes of others were dry, his were not, and mine were certainly "all teary 'round the lashes."

THE ANTI-SALOON WAR IN BROOKLYN.

BY REV. GEO. LANSING TAYLOR, D. D.

DEAR HERALD: You request a word about what we are doing here in the "City of Churches" in our campaign against rum, which has made such a stir here, and the echoes of which have rolled through the land. The full story would be a long one, as you ask it, and as our "Great Official" across the river don't seem to have heard of us, but I'll try to give you the "tops of things," as they now loom up.

The recent great acceleration of the growth of the city has something to do with the case. Since the completion of the great Bridge, with the prospect for another one like it to come, and the laying out of a great system of steam elevated railways that are to gridiron the city, and connect all its suburbs with the bridges and ferries, there has been a "boom" in house-building, and a rush of in-pouring population here, such as no old city in America ever witnessed before. The census of 1880 gave Brooklyn 600,000 population. Present estimates give it 800,000, with a prospect of a million by 1890.

One reason for this great influx of population is, of course, the growth and overflow of New York. But another, and a potent reason, hitherto, has been the just celebrity of the city for its churches, its schools, its excellent social life, and the morality of its inhabitants. On this account thousands of families with children to educate have moved here from all parts of the country, and others have come here to do the work such a city needs in thousands of forms.

In years past there has been a constant pressure kept up by many temperance societies to keep down the growth of the liquor-cure here, and with a good share of success. I have had the honor of many a "fight with the beast" in years past, both in churches and mass-meetings here, and with the rummies before the State legislature at Albany. But in the increasing growth of the city, and the increasing corruption of city politics—much of it due to rum—the saloons have greatly multiplied in number here, during a few years past.

The political administration of the city has been mainly in the hands of the Democratic party, but the responsibility for favoring the saloonists cannot, by any means, be all laid upon the Democrats. Under the administration of Mayor Low, a Republican, and a "reformed mayor" in many

respects, the licenses were almost as many as they have lately been; and that, too, in spite of constant remonstrance, protest, legal complaint, and every form of ordinary opposition, on the part of temperance people, of all parties. Then came the election of Mayor Whitney, a Democrat, who had a plurality over General Catlin, the Republican candidate (who would probably have been no better, temperance-wise, though some think he would), and over Rev. I. K. Funk, D. D., the well-known Lutheran book publisher, the Prohibition candidate, but not a majority over both of them. Mr. Whitney is a native Long Islander, a Methodist of many years' standing, and a trustee in Sands Street Church—the John Street Church of Brooklyn Methodism. Many Methodists and many Methodist preachers, who were Republicans, worked and voted for "Brother Whitney," under the conviction that he would be true to the principles and testimony of Methodism in his high office, and that, therefore, though a Democrat, he would at least restrain the ever-rising tide of rum-licensing, that was threatening to destroy the good name of our city.

Alas! how grievously were they disappointed! In Brooklyn, as in New York, the mayor appoints the excise commissioners; and Mayor Whitney's excise commissioners were none the better for being chosen by a Methodist. The hold the beer and rum power had upon him, and the pledges they claimed to have received from him before his election, soon revealed themselves in the selection of three thorough-going tools of the liquor interest, and new and additional licenses beyond those already issued, began to be granted at the rate of more than one per day.

Nor was this all. The liquor trade began to grow bolder, and new and costly saloons began to be built, with parlor and bed-room accommodations, in the best brown stone neighborhoods, and in the immediate vicinity of churches. The first such about which any public stir took place was that of one Cuyck, about equally distant between my own church and Dr. Geo. F. Pentecost's Congregational church. I first saw the plans of this building, when only its foundations were laid, and gave the alarm. A Baptist gentleman living in his own brown stone house on the opposite corner circulated a remonstrance against the saloon, and got 360 signatures of the best class of people in Brooklyn. Then, with Dr. Pentecost, the nearest Baptist pastor, Father Creighton, of a near-by Catholic church, and a host of esteemed citizens, we went before the excise commissioners and protested against the proposed gin palace and plague-spot in our fair community. Cuyck brought only sixteen petitions for his saloon, and some of them were disqualified. He dared not appear in person. His license was refused. Then his lawyer wrote me threatening a libel suit for damages to character, unless I apologized for what I had said about his numerous bed-rooms. I wrote him that I would "apologize" from my pulpit on the next Sunday evening, and invited Cuyck to be present, with his lawyer and stenographer. They came, and I took for my text 1 Kings 13: 26, "The Disobedient Prophet Slain by the Lion, or the Peril of Backing Down from a Good Testimony," and said that "I didn't mean to die that way, at any rate. I would rather face all rum's jackals than one of the Lord's lions." Then I "apologized" with all the artillery at my command for an hour, while Cuyck sat and sweated under it. Bishop Watson's famous "Apology" and mine were not alike, in several respects. I heard no more of the law-suits, but several lawyers and prominent citizens wrote, volunteering services and money for my defense. They were never needed.

Then came rumors that Cuyck was moving again for his license, and my church was opened for a mass meeting, and Dr. Pentecost, Rev. John Evans (Baptist), and several laymen spoke, and another protest was sent to the commissioners, and Cuyck was headed off again. In all this work we had the assistance of the Anti-Saloon League of Brooklyn, but they were not the leaders of the movement.

About this time the veteran and beloved Rev. J. D. Wells, D. D., of Brooklyn, Eastern Division, was having a similar fight with a proposed

saloon near his old-established Presbyterian church. He had beaten it once, and had a pledge from the commissioners that if the petition for it was renewed, he should have notice and a chance to appear against it. But the pledge was broken, and the good Doctor was astounded to find himself betrayed, and the saloon licensed, almost under the eaves of his church.

Then came a similar move of the enemy on the neighborhood of Dr. Cuyler's beautiful Lafayette Avenue Presbyterian Church, only two blocks away. In spite of all the grand old warrior's keenness and influence, and that of his powerful temperance church, this saloon, too, was licensed; and at about the same time, and in violation of similar pledges as were given to Dr. Wells, the commissioners surreptitiously licensed Cuyck's saloon, and another still nearer to Dr. Pentecost's church, and which he and his people had squelched once or twice before. Meantime the city had changed mayors, and the last three licenses mentioned were granted under our Methodist Mayor Whitney's administration. It was a severe disappointment to all the good people of the city. The tide of rum seemed to have burst all bounds. It threatened to inundate and swamp the city. And the fact that people of all creeds, and of no creed, knew that they had a right to expect better things from a prominent Methodist, and did so expect, made the case both an honor and a dishonor to Methodism. Then the mass meetings became indignation meetings, and the wrath of all righteous men seethed and boiled within them, and burst out in vehement denunciation of the mayor and his minions, and the rum trade behind them all.

[Concluded next week.]

A SUNDAY AT SARATOGA.

BY REV. WILLIS F. ODELL.

Many people have the impression that a fashionable summer resort is necessarily given over to "the world, the flesh and the devil." In the interests of truth it may not be improper to offer the readers of the HERALD a bit of personal experience for the correction of any wrong opinion they may have been led to entertain. The writer of this article recently passed a very pleasant Sunday in that "queen of summer resorts, Saratoga." His hotel was the Remond Institute of the Drs. Strong. The senior proprietor of this house was formerly a Methodist preacher, but on account of falling health was compelled to retire from the ministry. Coming to the vicinity of the famous springs, he established a home for invalids which has grown to be not only popular with those seeking relief from disease, but a favorite stopping place for Methodist tourists.

On the Sunday referred to, the morning dawned bright and beautiful. Not a cloud was in the sky. Scarcely a breath of air was moving. A restful peace pervaded all nature, and everything seemed to invite to worship. The guests at the Institute, perhaps one hundred in number, appeared to be in perfect sympathy with the spirit of the hour. At 9 o'clock, with one accord, a reverent company gathered in the spacious parlor for a simple service of song and prayer. The voice of praise found utterance in a familiar selection from the "Hymnal," and then Prof. Bowne of Boston University read with instructive emphasis the 103d Psalm, and followed, while all the people bowed in silence, in a fervent but tender petition for the divine blessing on every heart at the commencement of the holy day. The service was like ointment poured forth, and all felt it to be a fitting preparation for the more public worship.

At 10.30 an audience nearly filling the great auditorium assembled in the fine edifice belonging to our people in the town. There were present taste and refinement, beauty and ability. The pastor, Rev. S. V. Leech, D. D., conducted the opening services, assisted by Bishop Foster, who sat with him in the altar. A visiting clergyman, Dr. Murkland, pastor of a Presbyterian church in Baltimore, preached the sermon. The text was the familiar passage, Heb. 2: 1: "Therefore we ought to give the more earnest heed," etc. In vigorous language the speaker set forth the vicious tendency of the age to drift away from the old landmarks, and with tears in his eyes and pathos in his voice besought his hearers to give serious and immediate attention to the great truths of the Gospel. His words were in demonstration of the Spirit, and visibly moved the people.

In the afternoon at 4 o'clock a meeting was held in the vestry for such probationers as desired to be received into full connection at the communion service in the evening. Between fifty and sixty persons, mostly young people, were present, and signified their intention of uniting with the church that night. As the hour approached for the

evening gathering, a heavy thunder storm came on, and by half after seven the rain was falling in torrents. Many were thus kept at home who would otherwise have attended, and the number of members received was consequently very largely reduced. Nevertheless, some braved the pitiless storm. Ten probationers came to the altar and were given the right hand of fellowship. One specially notable incident was the presence of a converted Japanese, well known on the street as the proprietor of a fancy goods store under the Grand Union. In clear tones this man, before the congregation, confessed his belief in the Christian doctrine, and with his American wife by his side received at the altar the holy sacrament of baptism. Bishop Foster conducted the communion service with his usual impressiveness, and as the communicants knelt and took in order the sacred emblems, one could not fail to be moved to reverence for that religion which could command such evident devotion in such a centre of gaiety and fashion. The influence of Sabbath services like these so hastily described is a mighty corrective to the usual worldliness of a popular summer resort.

MR. MOODY AT HOME.

BY S. E. R.

Riding through the long, shaded street of Northfield, with the valley of the Connecticut on the west between it and the farther hills, with a range of mountains on the east, a sight to gladden every lover of education is seen on the hillside at the extreme north of the village. Where a few years ago only a poor, barren pasture, with hillocks of shifting sand, was seen, now are found three hundred acres of woodland and meadow upland, yielding rich treasures to the farmer; but an infinitely better harvest is gathered year after year from the three massive and comely buildings, as one class after another graduates, from "Northfield Seminary." The founding of this school and the one at Mt. Hermon, four miles away, for boys, ought to immortalize a man, had he done nothing more for the world.

The thought came to Mr. Moody when the first building was erected, a few years ago: "I will utilize this in vacation and fill the rooms with those who desire in the summer days rest of body and soul." Hence his four repeated invitations to the world to meet here for Bible study. They have been heartily responded to, and year after year Christian disciples, without regard to sect, meet on a common platform, with the Bible as a text-book, "to hear what God says," using Mr. Moody's expressive phrase. Men and women with tired nerves and weary bodies find in this clear upland atmosphere rest of body and soul, and familiar faces are always met, who plan to spend their vacation in this delightful home. The buildings are crowded with guests, and all the comforts of a first-class hotel are secured. Messrs. Moody and Marshall are landlords who have won the delighted appreciation of every guest.

But the main element, of course, is the careful study of the Word. Three sessions daily are held in the large chapel, capable of holding fifteen hundred, in the "Stone Hall," named from the solid material used in its erection. With Mr. Moody always in the chair, every moment is utilized. Much is made of the singing. Sankey, Towner, McGranahan, Stebbins, the Mt. Hermon quartette, by their delightful and soul-inspiring songs lift the audience into a state of preparation for solid work, which the most stolid soul cannot resist. Where all the leaders are Biblical students of wide experience, it is difficult to say which is the most interesting. Rainsford, of London, whose eyes are always sparkling, and whose warm, loving enthusiasm keeps up day after day; Dr. Pierson of Philadelphia, slender, frail and delicate in his outward appearance, but with an earnest sincerity and nervous force which always compel attention; West of Cincinnati, serious, sober, solid; Gordon of Boston, whose face is a sermon and whose words are gold; Whittle, the evangelist, tender and loving as a child, whose prayers and addresses are saturated with the Bible; Dr. Munhall, a giant in the Scriptures, and with an energy and zeal which thrill the audience as he marshals in array the vital truths of the Word; Needham, Sayford and others, make a faculty at whose feet the dullest student can sit with advantage. Questions are welcomed at any moment in the session, Mr. Moody desiring to give the audience the fullest light. Controversial points are kept at bay; the nearest approach to this was the day on which the views of the pre-millennial doctrine were presented, and yet this was received by those who do not accept the doctrine, in a loving, docile spirit. It is a singular fact that so many leading commentators and evangelists in this country, in Great Britain and Germany, accept the immanent coming of Christ most heartily, and sustain their belief by many and earnest arguments.

The mission work has had prominent place in the programme. Sabbath-school instruction was treated by Rev. A. F. Schaffner, of New York. An evening of the "Life of Christ," with stereoscopic illustrations, was given the children. How to work successfully with inquirers, how to make prayer-meetings interesting, the Holy

Spirit endowing men with power for service, how is the country to do mission work, and a variety of other subjects, have held the attention of the great company gathered here from all sections of our land and from beyond the sea. These gatherings from year to year are a great help to all who desire to be more fully conformed to the spirit of our Lord.

Our Exchanges.

BY SITO.

A Timely Demand.—Evils growing out of the diversity of marriage laws in the different States are notorious, and the demand for national jurisdiction of the whole subject is well grounded.—*Advance*.

A Burning Shame.—A collection for missions was taken up at a meeting of 600 persons. Result—2 dollars, 1 half dollar, 17 quarters, 27 dimes, 66 half dimes, 11 three cents, 3 two cents, and 288 pennies. Total, \$16.05; less than 3 cents each. Two hundred or more gave nothing.—*Missionary Record*.

Painted Fire Never Burns.—A man who is deeply interested in reading, whose whole soul is in his work, will manifest in some way the earnestness of his spirit, the zeal that animates him, and others will catch to some extent the inspiration. But painted fire has no heat. So affected earnestness has no power.—*Methodist Recorder*.

It Must Stay.—Man as man needs a Sabbath, and hence it behooves us as philanthropists, as well as Christians, to see to it that our Christian Sabbath is maintained in its integrity, and not allowed to be torn from us by the hand of the skeptic, the clamor of the licentious, or the greed of selfish men or money-loving corporations.—*Philadelphia Methodist*.

No Room for Smokers.—A sort of premium has been put upon the non-use of tobacco by a rich Philadelphia lady. A devout Christian and sincerely attached to the Presbyterian church, she has bequeathed an estate and \$100,000 to provide a home for twelve aged and disabled Presbyterian ministers. One essential condition is that the addition of any smokers to the household shall not use tobacco.—*N. Y. Evangelist*.

Source of Victory.—We get the victory by trusting in Christ and obeying Christ, who has overcome for us. Whoever has fled to Christ, and is daily fleeing to Him in the daily struggle with sin, has overcome and is overcoming. Whoever lives in this attitude of trust, in this upward struggle after purity and perfection, shall die in the triumph of hope and enter into the everlasting peace of the saints.—*Cumberland Presbyterian*.

A Good Illustration.—A tool steel has been produced at a steel works in Philadelphia which is harder than any tool steel that has hitherto been produced. It is self-hardening. So it is with the man who does what is called hard work for Christ; it strengthens him for continued and more effective service of the same sort.—*Nashville Christian Advocate*.

Encouraging.—Most and his two anarchist coadjutors, and Buddensick, the mud-mortal builder, all in prison doing the county some service, is as significant as it is assuring. It means that there is safety for society in the blatant but cowardly conspirators, on the one hand, and the builders of sham houses, who are content to save a few dollars at the expense of human lives, on the other.—*Christian at Work*.

Worth Consideration.—Many severe strictures are made on denominationalism, and the importance of unity among Christians is very earnestly enforced. At one of the anniversaries in London this year a speaker said: "There will be a perfect union some day, but the shortest road to that union is the publication of truth as found in God's Word." This thought is worth consideration by all who are grieved by present divisions.—*Baptist Weekly*.

Trying to Grow Two Crops.—The great hindrance to fruitfulness and progress in the divine life on the part of many professing Christians, is their affectionate and activities are preoccupied. They are double-minded. They are trying to grow two crops from the same piece of ground, and as each demands the entire strength of the soil, one must be a failure; and experience proves that the thorns and briars crowd out the good seed.—*Buffalo Christian Advocate*.

Arbitration Is Cheaper than Gunpowder.—Modern improvements threaten to make naval warfare too expensive for nations to indulge in. Each charge fired from a 16-ton gun on the British Ironclad "Benbow" costs \$73. It consists of 900 pounds of powder, costing \$350; a steel shell, costing \$400, and a silk cloth (to hold the powder), the purchasing price of which is given as \$15. The gun in which this expensive ammunition is used cost \$705,000, and, together with the other available stores aboard the "Benbow," entailed an outlay of \$1,000,000.—*Church Press*.

Volumes in This.—The pastor who lolls away the days in "recreations" never leads his people up the heights. The preacher who does not delve into the mines of study never brings gold or diamonds before the eyes of his hearers. The man who has "charge" of a circuit or station, who does not "push things" with relentless energy and undying flagging perseverance, does not bring things to pass. God does not interfere to save such from the disgrace of failure.—*Pacific Christian Advocate*.

The Wages of Sin.—Jim Fiske lived a fast life, and died at the hands of one who was like unto him in that respect—who, after his release from the prison, became the proprietor of a noted New York gin-palace. The other day, suffering from delirium tremens, Fiske's coachman, who saw him shot, was taken to Bellevue Hospital, where he was confined for the same horrible disorder. An ease, the bell-boy of the hotel where the shooting took place, who was also an eye-witness of the tragic scene. Rum degraded them, and rendered their lives poor, miserable wrecks on the shores of pain.—*Presbyterian Observer*.

Miscellaneous.

FAITH CURES.

BY REV. WM. S. JONES.

The design of the institution of the church must determine the intent of every office, law, and work connected therewith. The church is the depository of the truth. Its duty is to propagate its tenets, to exemplify its power, and so to instruct men that they shall become wise unto salvation. This salvation is from sin to holiness. Hence the work of the truth primarily and necessarily is internal. It deals with the heart firstly and chiefly, and failing to reach that, considers its work unfinished, whatever other good it may have accomplished. It is necessary to bear this in mind. Though it may produce faith to remove mountains, if charity or love be wanting, the person in the gospel idea is a mere nobody. He is only a sound. The instrumentalities are three—the Spirit, the truth, and the ministry. These will ever abide in the church as long as human society exists. All others are only auxiliaries, and therefore when they have served their purpose, will pass away. "Prophecies shall fail, tongues shall cease, knowledge shall vanish away."

Among things temporary found in the church as originally constituted, we may mention all the rites and ceremony of the Jewish economy, the prophetic and priestly office, the exclusive churchism of the Jewish people; in New Testament times the gift of tongues, of interpretation of tongues, of laying on of hands, of being able to drink poison without harm, of casting out devils, of taking up serpents, and of healing the sick. This brings us to the question at issue—faith cures. The advocates of faith cures assume and teach that the gift to the primitive church of healing the sick was to be a permanent charism to the church throughout all ages; and as much the privilege of believers to use and enjoy, as the preaching of the Word, of prayer, of almsgiving, and the forgiveness of sins. To this we dissent, and for the reasons that follow.

It is necessary to show that other gifts bestowed at the same time, and of as much importance to the church as this gift, are also permanent; or show reason why they should be discontinued and this gift remain. That is, to show that the gift of tongues, interpretation of tongues, of prophecy, casting out devils, taking up serpents, and drinking poison without harm, are all continued or made possible to the church of today; or show reason why these have been withdrawn, and the gift of healing remains. That the gift of tongues, of prophecy in the sense of foretelling future events, and the other gifts mentioned beside healing of the sick, have been withdrawn, none of the devotees of faith cures dispute. But on what ground these have been withdrawn, and the healing by faith retained, does not appear, nor can it be made to appear, without doing violence to common-sense and truth. Failing to do this, faith cures become an assumption, facts contradicted by logic and fact. Facts stated to the contrary can be only assumed, and must in reality be false as proof of a power permanently residing in the church. That there have been, and are, instances of the healing of bodily disease in answer to prayer, we do not question for a moment; but that the power now resides in the church with any person or number of persons, we most emphatically deny, and shall attempt to disprove.

Isolated cases, which are exceptional, must not be made a basis and argument for a universal and unexceptional law. It would be as relevant and reasonable to say, that because people crossed the Salmon Falls river last winter on the ice on foot, therefore they will be able to do it all the year round, as to say that because certain persons have been healed by faith and prayer, therefore everybody else can be healed; or even that every one else who prays in faith can be healed. Certain preliminary conditions must be taken into consideration. Bodily healing is a thing concerning which the Almighty has not made known His will. It is one of the secret things belonging to God only. Hence prayer in reference thereto may be a mistake, and faith exercised therefore may be credulity, if not presumption. Presumption it always is when not accompanied by the limiting clause either meant or expressed, "If in accordance with Thy will, my Heavenly Father," or something tantamount thereto. It is better for some people to be sick than to be well. God can do more with them, and they can do more for God, themselves and their neighbors, in feebleness, in pain, on a bed of languishing, than when in health and vigor of body. Sickness to some is a means of grace, both subjective and objective. Why was Job covered with boils, and why was David afflicted? The former to evidence the spirit of submission and the grandeur of an exalted and triumphant patience; and the other to walk more steadily in the way of God's commandments. For before he was afflicted he went astray. Why was the thorn in the flesh not taken from Paul, though he prayed twice for its removal, but that the power of divine grace might be the more magnified? Paul saw this subsequently, and exclaimed: "Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me." It is evident, then, that God never intended that all disease should be cured, since it is one of the methods which God uses to correct the moral aberrations of men's lives on the one hand, and a means of showing and magnifying His grace upon the other.

These facts show that the passages generally used as proof-texts are wrongly interpreted when used to uphold the theory of universal and permanent significance and duration; notably Mark 16: 17, 18: "And these signs shall follow them that believe. In my name shall they cast out devils; they shall

speak with new tongues, they shall take up serpents, and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick and they shall recover." Never in the history of the church, whether early or late, has this text been literally fulfilled. Never have all believers had this power bestowed upon them. It must, therefore, be so interpreted as to accord with fact, and this can be done without destroying its authority. It must mean that when the cause of truth demanded such aid for its establishment and success, the believer would be endowed with the ability promised in the text. This we find to be the case with the apostles themselves. They could speak with tongues, discern spirits, cast out devils and prophecy, and raise the dead and heal the sick when necessary for the furtherance of the Gospel. At other times they could not. Hence persons whose co-operation seemed necessary, were detained by sickness, overtaken by disaster, confined in prison, and subjected to suffering and hindrances, which, if there were no limiting influence, might have been prevented or obviated.

And here allow us to call attention to a fact overlooked frequently in the discussion of this subject. While it is stated that these signs shall follow them that believe, viz., casting out devils, speaking with tongues, taking up serpents, taking poison without harm, and healing the sick—if this is understood to include the whole, so that they could do nothing else, then it is incorrect. For we find the apostles doing things that are not included in this passage. The apostles raised the dead, but that is not stated here; the apostles read the thoughts of the heart, as in the case of Ananias by Peter, but that is not stated here; the apostles cured by their shadow and by handkerchiefs, and neither of these is stated here. Is it said that these were the highest bestowments belonging to a certain class? That it was given only to the apostles? We must remember that the apostles never claim any such high and distinctive prerogative, and that there were cases in which they could not heal even the sick. And then, the highest achievements of apostolic gift were equaled and even surpassed by Old Testament saints. They raised the dead as well as the apostles—which to us seems the highest function of miraculous art—and in addition did many things which the apostles never did. Think of the acts of Moses, Elijah and Elisha! Moses turned water to blood, dust to flies, and by the waving of his wand frogs jumped and croaked everywhere, lice tormented man and beast, fire and hail came down from heaven, darkness overspread the land. The Red Sea divides by the lifting of his rod, and the water gushes forth from the rock smitten with the same rod. Elijah called fire from heaven, multiplied the oil and meal so that neither diminished by daily use, and divided the waters of the Jordan with his mantle. Elisha healed the pottage, caused iron to swim, and struck the Syrians with blindness. Now if working miracles is a sign of a true church and a true faith, then Old Testament times excel the New, except in the ministry of Christ, and the church has never reached in this respect an altitude so high as that attained in Old Testament times. They have even retrograded, since the most stupendous miracles were wrought by Moses just as the church was in its earliest stage of incipient formation.

But in Christ the working of miracles gained its highest point and its most exemplary operator. Yet we find, according to Christ's statement, the great miracle was the gift of the Holy Ghost. All His own works were preparatory to, and to culminate in, that. And the great miracle of the Holy Ghost was His own abiding with, and indwelling in, the heart of the individual believer. This was the consummation desired by Christ, and realized by the early church. Hence as the end of all miracle was thus reached, the outward miracle gave place to the inward; and by insensible and not well-defined degrees, the power of working miracles upon the bodies of men was withdrawn from the church. So church historians cannot tell precisely when the gift was withdrawn because it had become so gradually obsolete. The miracles of Jesus Christ were well called "signs" by Himself and by others. That is precisely what they were, and nothing more—outward and visible signs of great spiritual realities. No man showed so clearly the worthlessness of miracles as Jesus showed it. Jesus Christ did no physical miracle which remains till this day; lameness, blindness, deafness, are still at hand, and the sea is as noisy as if He had never spoken to it. He rebuked the wind and the sea, and instantly there was a great calm. But what was the meaning of the act which Jesus intended to convey? Evidently this—the sea was not disorderly; not a wave was out of its place; but their fears were excited, and so much excited that only when they were calmed could they walk more steadily in the way of God's commandments. For before he was afflicted he went astray. Why was the thorn in the flesh not taken from Paul, though he prayed twice for its removal, but that the power of divine grace might be the more magnified? Paul saw this subsequently, and exclaimed: "Most gladly, therefore, will I glory in my infirmities, that the power of Christ may rest upon me." It is evident, then, that God never intended that all disease should be cured, since it is one of the methods which God uses to correct the moral aberrations of men's lives on the one hand, and a means of showing and magnifying His grace upon the other.

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list? Put in a parallel column the kind of difficulty with which Jesus Christ had to deal—halt, blind, withered, maimed, deaf, dumb, leprosy, palsied, dead. Look at the two lists together in one view and say which is the one upon which *non possumus* may be most distinctly written? We know how Jesus succeeded in the latter case; now we have to ask as to the success of the Spirit in the former. Recall it—"Fornicators, idolaters, thieves, drunkards, revilers, extortioners." "Such were some of you, but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus and by the Spirit of our God." This is the supreme and enduring miracle. All the wondrous works of Jesus Christ were re-demanded by nature; but in the instance of the Spirit's miracles we find continuance and immortality. There is indeed no more natural sign, but there is the actual thing which was signified.

[Concluded next week.]

WOMAN AND CHRISTIANITY.

[An abstract of an address delivered at the late Annual Assembly by Rev. J. P. NEWMAN, D. D.]

Reported by REV. R. H. HOWARD.

It has been alleged that the present high social position of woman in Christendom is to be attributed to the absence of religious restraints; or, as it is otherwise expressed, to her emancipation from the burdens of superstition. Until lately it had been supposed that, beyond all question, woman was indebted to Christianity for her present exalted and honored position. It seems that we were mistaken. According to a certain notorious infidel, under Greek and Roman civilization woman was more highly honored than at present under our Christian. Some one has examined certain ancient reliefs, sculptures, attached to ancient tombs, and in connection with the religious feast, has found unmistakable evidences of woman's honor. This person seems to have been unimpaired of the fact that, next to funeral sermons, tomb-stone literature, inspired either by a silly vanity, remorse of conscience, or a wild grief, is very unreliable. The speaker remembered to have once seen a tombstone marking a grave containing the remains of four faithful wives, and bearing the inscription, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all."

Reference was made to a notable article lately published in the *North American Review*, from the pen of Mrs. Elizabeth Cady Stanton—a woman of noble birth, standing at the head of many beneficent reforms, and widely respected, who, yet, because disappointed touching the matter of female suffrage, turned against the church and against our Lord by affirming that woman was in no wise indebted to Christianity for anything whatever. Now, what has Christianity done for woman? Certainly a fair question—one as interesting as important. What was woman's condition under the civilizations of the past, and the religions of the East?

And, first of all, it would seem as if Rome, whose merchantmen sailed all seas, whose martial eagles screamed on all continents, whose military victories have not been eclipsed in modern times, who reared the most magnificent monuments of art—one would suppose that this Rome, the home of law, would have granted woman her rights; that, in such a high civilization, woman would have been duly, adequately esteemed. What were the facts? Her individuality was not recognized. In marriage, her husband became her master. Under Roman law, she became the sister of her husband, and her property passed exclusively into his hands. She became a chattel—a thing only. She was in no sense an individual. Such was Roman law concerning woman, even in the brightest and best days of the Republic. Go back, now, still further, and by consulting the leading minds of Rome, inquire why woman was thus degraded. Gaius, the eminent Roman jurist, in his Institutes, charges woman with a very culpable "levity of mind." Cicero thought that she was entitled to but little consideration because of her characteristic "infirmity of purpose." "Woman," said the poet and philosopher, Seneca, "is a wild and foolish creature, incapable of control." Said Cato: "Once slacken the rein on her, and woman will behave with the utmost unseemliness."

How changed became her condition when Christianity ascended the throne of the Caesars! The organic law of the land, as it bore upon her estate, was modified, elevating her to her true position, and elevating her in her proper personality. The Emperor Constantine's first act was to restore his mother, the Empress Helena, who had been dishonored by her husband, to her true place. Meantime, under her influence, Christianity received an impulse which was felt throughout the world—especially by her having commemorated, by building over it a magnificent basilica, the Holy Sepulchre of Jerusalem. Under the beneficent influence of other princes, Paula, Jerome was enabled to translate the Scriptures into Latin, a version known as the Vulgate. Christianity eliminated polygamy from Roman society and enforced the domestic purity demanded by the New Testament.

It might be supposed that under the finer civilization of Greece woman would have had a better chance. In that land of song she was not a slave; yet was she doomed to ignorance and degradation. Virtuous womanhood in Greece was deprived of all education. It was at the feet of Aspasia, the courtesan, Plato (Pericles) sat. Theodora was honored of Socrates, while a Mary of Magdala was saved by Jesus. Go back to the earliest days of Greek culture, and we find Homer singing of marriage without love. Heedless calls woman an

"accursed brood." Eschylus declares her to be "the chief scourge of the race." Socrates thanked God that "he was born neither a slave nor a woman." If such were the opinions of the representative minds of Greece concerning woman, it cannot be difficult to understand how exceedingly degraded was her condition under the circumstances.

In the midst of this wide-spread and organized corruption, Paul appears upon the scene, and, brave soul that he was, chivalrously takes his stand by the side of the crushed and fallen woman, and, by denouncing polygamy, polyandry and the social evil—insisting, indeed, upon that pure monogamy originally instituted in Eden—becomes her champion. And then, as if to give potency to his doctrine—for we can scarcely imagine, at this day, the courage required thus to honor woman as such, even though the noblest of her sex, a Lydia of Thyatira—he selects a woman, Phoebe, to become his message-bearer, commissioning her to convey to Rome his ever-memorable Epistle to the Romans. Doubtless it is quite impossible, at this point of time, adequately to estimate what must have been the effect upon the everywhere prevalent polygamous system of his time of the well-directed blow thus delivered on the part of this Apostle Paul.

Turn we now from these ancient, classic civilizations of a remote antiquity, to that of our own great Teutonic ancestors. Here, at least, we are told, we shall find woman enjoying, or in a fair way to enjoy, quite all the respect and consideration ever accorded her in so-called Christendom. Yes, in this nineteenth century woman has come to the front, and attained unto her true, normal position, in the family and in human society, this, upon a profound and unprejudiced discussion of all the facts, will be found to be owing, not so much to anything Christ or His church has ever done, but to what it is in the very Teutonic nature itself, properly developed, to do for her.

Whenever hard pressed by cogent or otherwise unanswerable considerations, this claim has, of late, been the favorite and uniform refuge of Free Thinkers, e. g., of the Mrs. Cady Stanton variety. Christianity is of no account, but Teutonic blood accounts for everything.

Well, it is indeed true that, on the part of our Anglo-Saxon ancestors, woman was respected and honored as she had never been by the ancients. But while this much is cheerfully admitted, while woman by these early Anglo-Saxons was sometimes looked up to as a prophetess, a seer, and while doubtless her domestic rights were measurably respected, it is also true that, among these same chivalrous Teutonic ancestors, woman was shamed, lightly bought and sold; possessed no rights of property; was, indeed, quite generally ignored as to her proper personality. Whenever guilty of domestic infidelity, she was whipped naked through the streets of her village! When tried for any crime whatsoever, her liege lord acted as judge, and, if found guilty, did not hesitate to denounce against her sentence of condemnation. And this was that boasted Teutonic polity concerning woman so ardently admired by these latter-day romancing religionists, who, forsooth, can see nothing in our Christianity, in this respect, to be appreciated.

Meantime, though by no means in its purest form, yet no sooner is Christianity introduced among these rude but sturdy Saxons, than we find that woman's personality is recognized; her rights of property are asserted; her individuality is not recognized. In marriage, her husband became her master. Under Roman law, she became the sister of her husband, and her property passed exclusively into his hands. She became a chattel—a thing only. She was in no sense an individual. Such was Roman law concerning woman, even in the brightest and best days of the Republic. Go back, now, still further, and by consulting the leading minds of Rome, inquire why woman was thus degraded. Gaius, the eminent Roman jurist, in his Institutes, charges woman with a very culpable "levity of mind." Cicero thought that she was entitled to but little consideration because of her characteristic "infirmity of purpose." "Woman," said the poet and philosopher, Seneca, "is a wild and foolish creature, incapable of control." Said Cato: "Once slacken the rein on her, and woman will behave with the utmost unseemliness."

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or appreciative of woman than Buddhism.

Confucius still sways his intellectual sceptre over hundreds of millions. We cheerfully accord to him imperial intellectuality, singular purity of character, and almost boundless influence. What was the best thing this man could say for woman? He declares that "ten daughters are not equal to one son." The only business of women, he says, is "to provide wine and food." She must not be allowed to come to any conclusion on her own de liberation. Woman has no soul. A man has a soul in his head, a soul in his stomach, and a soul in his feet. Woman has no soul at all. Such are the teachings of this great Confucius on this subject. Is it surprising that, under the auspices of this man's doctrine, the constant burden of woman's prayer should be to be a man at least in the world to come? In China, we are informed, they do not take the trouble to name girls—they only number them. In certain portions of that country you can buy a girl for a dime. Yet we have had here in New England philosophers who have not hesitated, not only to set up this Confucius as quite above Jesus, but to insist that he has done as much, if not more, for woman than the Son of Man.

Brahmanism expressly denies to women the right to read the Shastah. According to Hinduism, the chief end of woman is to watch by her husband living, and to burn on his funeral pile when dead. The speaker gave an impressive representation of the ancient Hindu funeral, and the ceremony of widow-burning. Female infanticide is common in many heathen lands. It is estimated that 20,000 infant girls are sacrificed every year. It is hardly necessary to say that, in all these countries, wherever the Christian missionary goes, this slaughter of the innocents and the burning of widows are abolished.

Consider the social system of Palestine when Jesus makes His appearance there. Concubinage and polygamy were common. Divorce was easy. Sexual immorality and vice were almost universally triumphant. In the face of all this corruption, Jesus Christ had the courage to take His hearers back to Eden, when one man was the husband of one woman only, and there, directly by the Almighty Himself, bade them be instructed; thus re-establishing monogamy, re-enforcing the edicts of Moses relative to marriage—for it is a crime against history to charge Moses with being against woman—and here by throwing around domestic life all the sanctities of religion. And yet we are told that Jesus has done nothing, or next to nothing, for woman! The truth, doubtless, is that He has done more for woman than for man. Indeed, infidelity sneeringly admits that two-thirds of our church-members are women. Very well, if this be so, it follows that two-thirds of heaven's inhabitants will be women. And if two-thirds of the inhabitants of the heavenly world are to be women, it will require no specially prophetic gift to perceive who must inevitably make up two-thirds of the inhabitants of hell.

It is a pleasing thought that, for the most part, the sex has appreciated the service Christianity has rendered, and is rendering, on its behalf, right royal service in return. Last at the cross, first at the tomb of the crucified One, and hence honored by being the first to whom a risen Saviour is revealed, it is but simple justice to say that to-day woman is doing more to translate Christianity into practical virtue by far than men. The speaker adverted to Mrs. Hale's "Famous Women of the Age," and called attention to the significant fact that, out of some 2,300 persons enumerated in that work as eminent for usefulness, not more than one hundred were without Christ.

The genius of Christianity is to develop the individuality of woman, not less than that of men, and to the utmost possible extent, "to give her a chance," not because she is a woman, but because she is an individual, a human being. Twenty thousand women in Japan; two hundred millions in China; nearly as many more in vast India; and forty millions in Asiatic Turkey—enough to form a procession reaching, single file, eleven times round this planet—still remain, for the most part, benighted, down-trodden, wretched. Women of Christendom, show your appreciation of what Christianity has done for you, not only by personally embracing, supporting and exemplifying it here at home, but by doing what you can to send this same blessed Gospel to these myriads of sisters, with human hearts like yours to love or suffer, minds capable of culture, and souls to be saved or lost, but who as yet, as we have just seen, still sit in darkness and in the shadow of death.

INTERESTING SERVICES AT STERLING CAMP-GROUND.

Thursday, August 5, was one of the most beautiful days of the summer, and it was greatly enjoyed by about thirty-five ministers, and almost as many ministers' wives, at Sterling camp-ground. They were there by invitation of Dr. Chadbourne, who is to preside at the coming camp-meeting, and the trustees of the ground. Dr. Chadbourne wished to consult with them concerning the interests of the approaching camp-meeting, and the trustees wanted to give them a good dinner and an opportunity to see the fine building just erected on the site of the old dining-hall, and where they present at its dedication.

There were three meetings. The first was at 11 A. M., in the Waltham house. After earnest prayer for God's blessing upon all the services to be held on the ground, by Bro. Whitaker and Short, and the choosing of a secretary, Dr. Chadbourne stated his object in calling the meeting, and asked all to take part in it. Many things were considered, and after considerable discussion, in which Bro. White, Smiley, Ross, Short, Tompkins, Ayman, Rodgers, Whitaker, Sanderson, Archibald and others took part, it was decided that the hour from 1 to 2 Wednesday, 20th, be divided between the W. F. M. S. and the W. H. M. S., as they may agree, and the collection taken be

devoted to the Sterling auxiliary of the W. F. M. S.

At 12.30 the meeting adjourned to the new dining hall, where an excellent dinner, provided by the generous trustees, was served. At 1.30 P. M. a second meeting was called at the Waltham house. It was the opinion of the meeting that the camp-meeting should be well advertised by posters, an article sent to Zion's Herald by Bro. Whitaker, and personal efforts be made by the preachers; that the Epworth Hymnal be used, and a good leader of singing be secured; that the preachers should all remain at the altar service; and that the love-feast should be on Saturday instead of Friday A. M., as the custom has been. After these things had been decided, and others considered, Dr. Chadbourne expressed himself as more than satisfied with the results of the meeting. A vote of thanks was then given to the railroad companies for the granting of passes, and to the trustees for their kindness, and the meeting adjourned, with all persuaded that much had been done to secure a successful camp-meeting.

The third meeting was at 3 o'clock, for the dedication of the new building just erected on the site of the old dining hall. The house consists of a spacious dining hall, 90 feet long, 28 feet wide, and with a capacity to seat three hundred at the table. It is a fine large pleasant room, none better anywhere. It sits north and south, and is at right angles with the main building, which is a two-story one. On the lower floor is a room for the presiding elder, and a tenement for the family in charge of the grounds, and on the upper, eight fine rooms for sleeping. From even of these rooms, as fine a view can be had as New England produces. I cannot attempt an adequate description of the building in the space allotted me. All will find it one of the best buildings of its kind, an honor to the trustees, and a pride and blessing to all lovers of Sterling.

The dedicatory services were very interesting. They were opened by singing "Come, thou fount of every blessing," led by Bro. Northrup, of Waltham. Prayer was offered by Bro. R. H. Howard and S. L. Rodgers, and a happy congratulatory and welcome address was made by the presiding elder, who then introduced a number of speakers.

Bro. J. H. Hudson, was the first speaker. He said that the building was first contemplated about three years ago, and that he was made a committee to take steps for its construction. He did so, and the present building is the result. Some debt has been incurred, large for a few to pay, but small if many will do what they can to discharge it. He believes in making improvements, and yet not getting too much into debt, and promised, as soon as the present obligations should be met, that other improvements would be made. Bro. Gordon, of Oxford, was introduced as the youngest, the most vigorous, if not among the youngest, of the preachers. He was much pleased with the improvements, and considered them as indicative of ever better things in the future for Sterling than she had enjoyed in the past. Bro. Clapp, of Worcester, said that he had been connected with the work at Sterling for about thirty years, and that he should never lose his interest in it. He gave a very interesting history of the first work of the Association, and while perched in the ears of the ministers some important things. Closing, he said that some regarded Sterling as a beautiful place, because of its scenery; others as a pleasure place, because of its society; and others as a sacred place, because there helped into the presence of God. And it is for us to say for what Sterling shall in the future be prized—its scenery, its society, or because there help is found to get near to God. Bro. Buttrick, the oldest of the trustees, the only one now connected with the management of the ground who was at the beginning, referred to the intimate relations between the pastor and his people, and thought the camp-meeting one of the best places to strengthen and hallow the relation.

Bro. Avram, Smith, of Hudson, Bigelow and others, added much to the interest of the meeting. But time and space forbid saying all that we would. We must not omit to speak of a very happy speech by Mrs. Smiley, who was called upon by Bro. Clapp, who thought that certainly the ladies should be represented in everything in a dining hall. The meeting closed in time for those who must return to take the evening train, and those who could, remained to attend a meeting to be held the next day, under the direction of Bro. McDonald and Short. So closed a very delightful visit to Sterling. A successful camp-meeting will begin Monday, at 2 o'clock P. M., August 23. Let everybody come!

J. H. TOMPKINS, Secretary.

Our Book Table.

William Briggs, of Toronto, issues, in paper covers, THE GOSPEL TO THE POOR VERBOSITY PEARL RENTS, with an introduction by Bishop Cairnes, D. D., by Principal Austin, M. A., B. D., with papers by Newman Hall and others. Price 25 cents. This little volume contains an earnest discussion of the new system, and a hearty plea for equality in the house of God, and an equally open welcome to all portions of it for poor and rich. We can fully accept all the force of the argument, and yet, when the habits and traditions of the centuries have seated families together in a chosen pew, granting every opportunity for the stranger and the poor, it is like changing the leopard's skin to attempt to bring about a free-sect system.

Oliver Ditson & Co. issue a fresh edition of their popular *Golden Songs*. We heard many of them with great pleasure during a late moonlight sail on the Wisconsin river. We shall not soon forget "There's Music in the Air."

Still paper covers, royal octavo page, 50 cents.

GATHERED JEWELS, for the Sunday-school, by W. A. Ogden. Toledo: W. W. Whitney—a nicely published music manual, with well-selected hymns, and lively and appropriate tunes, new and old. 35 cents. \$30 a hundred.

THE SPIRITUAL GUIDE, written by Dr. Michael De Molinos, Priest. First printed in 1690. The present edition is issued from the office of "Words of Faith," Philadelphia, Pa., 513 Arch St. This little volume was greatly prized by the "Quakers." It is thus accepted by many leading Catholics, but afterwards was condemned by the Jesuits, and those receiving its doctrines were denounced and punished. Like the works of Pascal and Kempis, although not equal to them, it is full of thoughtful suggestions as to a self-examination and crucifixion. It places too high an estimate upon personal suffering and self-denial, but, is, withal, a wholesome counter-irritant to the intense worldliness and indulgence of the present hour.

Cranston & Stowe, of the Methodist Book Rooms, Cincinnati, issue the best set of SUNDAY SCHOOL RECORD BOOKS that we have seen. Every S. S. committee should examine them. There is an Excelsior Library Record, 50 cents; a Primary Class Book, 25 cents; an Excelsior Yearly Record Book, 50 cents; and the Excelsior Yearly Class Book for Teachers, 50 cents a dozen, with a Yearly Record Card and Record Envelope. These can be found at Magee's.

The Christian Literature Company, of Buffalo, approach the completion of

their great work of giving an admirably edited and annotated edition of the ANTE-NICENE FATHERS—a fresh translation of their writings down to A. D. 325. It is a carefully revised and improved American reprint of the Edinburgh edition. An additional volume closes the series. The present book (the seventh), in addition to the promised matter which it was to contain, has introduced, as a free gift to its subscribers, the newly discovered and very interesting Bryennios Manuscript—"The Teaching of the Apostles," edited by Professor Riddle. This volume contains also the remains of Lactantius, the so-called Apocryphal Constitutions, Homily and Liturgies; giving the history of the famous constitutions, their probable origin, and their apologetic value. Just at this hour, when the canon of the New Testament is in earnest discussion, it must be a special gratification to Biblical students who are not familiar with Patristic Greek to be able to examine the Christian writers of the early centuries in their own tongue, and to read their confirmation of the sacred records in their own sentences. It speaks well for the growing interest in biblical and theological criticism to find so elaborate and extended a work as this meeting with a generous patronage. In the eighth and last volume of this series several valuable additions, not prominently in the original circular, will be made; among others, a bibliographical synopsis of the literature involved in the illustration of this edition of the Fathers will be given. An additional general index will be published, if a sufficient number of subscribers at \$2.50 is obtained. The present volume, like its predecessors, is sent by mail for \$3.

THE EVOLUTION OF A SHADOW, OR THE HILARY OCTOBER OF REST, by A. M. Weston. 292 pages. Published by the Standard Publishing Co., Cincinnati, O. We have read this volume with much interest. It bears the marks of excellent biblical scholarship, and is written in a clear and attractive style. It is not entirely novel. Portions of it appeared in one of the series of the Bampton Lectures (by Dr. James A. Hessey, 1860). The author believes the allusion to the Sabbath in Genesis was introduced, and that the seventh day was not religiously observed until commanded of God in the desert after Israel left Egypt; that it was a part of the purely Hebrew code, and was not introduced in the Christian dispensation. He holds that the Lord's day—the first day of the week—was authoritatively instituted by the Apostles commemorating His resurrection, and accepted by the early disciples. Incidental to this bare outline of his theory the discussion is very interesting, nearly every scriptural allusion to the Sabbath of the Jews and to the Lord's day being carefully noted and interpreted in the light of the conception of our author. While we are by no means ready to accept in full the theory of the author, we have read with much interest and profit, and we are in a special satisfaction in his interpretation and illustration of the New Testament record in reference to the "Lordian Day," as he calls it.

MISS MELINDA'S OPPORTUNITY, a story by Helen Campbell. Boston: Roberts Brothers, 160 No. 51. The author has already done good service, in her previous practical tales, in showing how her sex, when thrown upon their own resources, may readily support themselves, and be a blessing to themselves, while she is perhaps a little too severe on institutional aid and charity. Miss Campbell shows how a company of girls devised very successful plans of securing business opportunities for themselves, and how they awakened the interest and assistance of others, adding to the enjoyment of two nice and well-to-do maiden ladies, by bringing them into sympathy with their plans. The story is a wholesome and useful manual for our young women to read.

Harper & Bros. issue, for summer reading, in peculiarly neat and unique binding, LOVE AND LUCK, by Robert B. Roosevelt. It is a yachting tale. A family of four is taken to the waters of the ocean on the land and takes to the sea. The adventures are told with great spirit. It is a bright and breezy volume for mountain or seaside.

From the same house we have JOSEPHINE, by Lucy C. Lillie, illustrated by Robert B. Roosevelt. It is a tale of a young girl who had a dreadful home and suffered painfully. A providential door, however, was opened before her, and she came out all right in the end. A young girl near me is full of enthusiasm over the little volume.

THE HARPERS ISSUE THE CHILDREN OF OLD PARK'S TAVERN, by Frances A. Humprey. This is an American story, written by a young girl, who lives in Massachusetts, and Daniel Webster appears among its characters. It is a happy reproduction of Old Colony life and incidents, with a pretty story running through it, greatly to the delectation of young readers.

THE PHANTOM CITY, a Volcanic Romance, by William Westall. New York: Cassell & Company. For sale in Boston by DeWolfe, Fiske & Co. This is a sensational romance, full of strange and improbable incidents, and it is a journey into Central America. It will while away very readily a lazy hour on the seashore or under the trees in the country.

The last two issues of Harper's Handy Series are KATHARINE BLYTHIE, by Katharine Lee, and BAD TO BEAT, by Hawley Smart. 25 cents each.

MAGAZINES.

It would be difficult to find in all the issues of the *Century* a more attractive number than that for August. No frontispiece could be more fitting for a midsummer magazine than a portrait of the artist, the late John Burroughs. Under the equator is a warm place in August, but many a reader will visit "Algiers and its suburbs" in some cool retreat by mountain, lake, or sea-side. The picture, "A Negro," is an admirable piece of engraving, and the other illustrations are numerous and attractive. Mr. Howells gives one of his best installments of the *Minister's Charge*, closing with a story at the end, "The still story." "I don't know as," but most of the men they turn out of Harvard say that; "I've heard some of the professors say it." Heidelberg is a revelation in text and picture, and gives us

The institution known among us as the East Tennessee Wesleyan University, Athens, where an esteemed editorial predecessor, Dr. N. E. Cobbiegh, was, for a time, its president, has taken on, within a year or two, a memorial name. As General Grant was one of the earliest contributors to its funds, it now bears the title of the Grant Memorial University. I have a neat pamphlet the admirable addresses delivered by leading statesmen and others, in the Metropolitan Church, Washington, under the auspices of the institution, on the sixty-fourth

The Churches.

MASSACHUSETTS.

NEW ENGLAND CONFERENCE.

Millbury.—The newly-appointed pastor, Rev. W. C. Townsend, is having marked success. Large audiences, good financial condition, devout people, earnest pastor, and great expectations characterize the present state of affairs. A number of conversions are reported since Conference, four uniting on probation, and two were baptized. Memorial Day and Children's Day services were very interesting. The town voted license this year, but the people are in favor of law and order, and are prosecuting all violators of law, having secured a number of convictions.

Sterling Camp-ground.—The all-day holiness meeting, under the direction of the presiding elder, Dr. Chadbourne, and led by Rev. Wm. McDonald, was a decidedly successful meeting, and ought to have been continued several days. Dr. Steele preached a beautiful and powerful sermon from Matt. 5: 40: "Be ye therefore perfect," etc., which ought to be repeated at many camp-meetings. Bro. McDonald preached with power, and conducted the altar services. Bros. Short and Gill also did excellent service.

Worcester, Webster Square.—On the first Sunday in August ten were received from probation and one joined by letter. Bro. Staples has made provision for the Sunday and other services of the church while he is enjoying a needed vacation in the woods of Maine. A unique and very pleasant lawn party, given by the ladies of the church, was recently held on the grounds of Loring Co. Chinese lanterns and twenty gasoline lamps illuminated the grounds. Minnie Bacon and Annie Barnard acted as dairymaids, having two "new milk" cows on the grounds, and served fresh milk to all desiring the pure article. A tableau representing a watermelon race gave much amusement, and the City Band discoursed excellent music. It was financially and socially a great success.

Trinity, Worcester.—Rev. C. N. Smith, of Malden, is supplying in the absence of the pastor. He preached an able sermon last Sunday evening to a good congregation on Paul's conversion to the full and strict meaning of God's commandments.

Worcester.—Rev. Hugh Montgomery preached a remarkable sermon in the Pleasant St. Baptist Church, Sunday, from Ps. 7: 10: "His mischief shall return upon his own head," etc. He made a scathing arraignment of the liquor traffic and its lawlessness.

Wilbraham Academy.—Dr. Crowl reports excellent prospects for the fall term. A large number of rooms are already engaged, and persons contemplating entering the school should make early application for accommodation. The new teachers are Miss Withe, preceptress, who has had large experience, and Miss Rand, daughter of Bro. Rand, of Trinity Church, Charlestown, who is a thorough French and German teacher, and will be a great acquisition to the faculty.

Granby.—A pleasant note from Rev. R. W. Allen, D. D., refers to the prosperous condition of Methodism, the growth of the church, and the efficient service of the pastor. The doctor is visiting amid the scenes of his early life, and writes enthusiastically of the beauties of the Connecticut Valley.

Methodist Historical Society.—Rev. E. B. Othman has consented to read a paper at the September meeting of the Historical Society on the life and labors of his father. It is hoped that Bro. Jacob Sleeper, Dr. Thayer, and others may also present personal recollections of this highly-esteemed minister of Christ.

West Falmouth.—At the residence of Zachariah Bailey, Aug. 12, a happy company gathered to witness the nuptials of his daughter, Miss Susie S. Bailey, to Rev. William H. Summers, of the same place. Rev. W. Miller, of Whitcomb, officiated. After many happy congratulations, and good wishes for the future, the company were served to a collation. The bride presents were beautiful and valuable as well as useful. Bro. Summers is a graduate of the Theological School of Boston University, class of '86. Through most of his course he very acceptably served the M. E. Church of this place as pastor. He has chosen Wisconsin as his future field of labor, and in a few days expects to start for the West. Both he and his estimable wife have the kindest wishes of the West Falmouth people for success in their new field.

NEW BEDFORD DISTRICT.

Middleboro.—Since Conference one or more persons have been admitted to the church at each sacramental service. Three have been received on probation, four from probation into full connection, and four by certificate. The Children's Day collection was \$20. The parlor of the church has been carpeted. The outside of the building is receiving a coat of paint, and the grounds are to be improved. Best of all, the money to meet the bills is all pledged. Rev. E. L. Hyde, the pastor, is deservedly popular with his people, and this, the third year of his pastorate, gives promise of better results than even the first two. At Round Lake Sunday-school Assembly he was engaged to deliver a series of lectures on "Christian Art," which have received very high commendation. Local institutes and lecture committees who secure the delivery of one or more of these lectures before their people, will be wise and fortunate. Few have given so thorough study to this interesting and important subject, and still fewer have the power of presenting it so graphically.

Provincetown.—Rev. W. W. Colburn, at the Centre Church, is in the third year of his pastorate, and as successful as ever. In labors abundant, fully devoted to the interests of his church, it is not surprising that the services are crowded, and that conversions have been many and frequent. He is as highly esteemed in the community at large as among the members of his own flock. Few pastors have acquired so firm a hold on the affections of the people in this old town of proverbial cordiality.

Centenary Church.—At this church Rev. G. C. King has been found to be the right man for the place. Of a different style, but in no wise inferior to his colleague at the Centre, he is steadily pushing forward the interests of the cause. His sermons are spoken of as especially able and profitable. May the autumn and winter witness great success in these two churches!

Rev. B. P. Raymond, D. D., formerly of this Conference, now president of Lawrence University, Wisconsin, has been spending a few weeks with old-time friends in New England, and made a flying trip to Martha's Vineyard. He reports the University as in prosperous condition and with a bright prospect for the future. He speaks of the work of Prof. Lummis, well known to all New England Methodists, in terms of high praise. His varied and accurate scholarship and unusual adaptability to the needs of the professorship, have won for him the esteem of the students especially, in an unusual degree. The great wonder is, that some institutions nearer home did not long since find him out.

KAST MAINE.

South West Harbor.

The joy bells rang out on July 3, 1886, the golden wedding of Rev. and Sister Benjamin F. Stinson, of the East Maine Conference. This worthy couple were born on Swan's Island, Maine, and in early life gave their hearts to the Lord and united with the Methodist Episcopal Church. But the Lord would not permit our brother to remain idle. An imperative call demanded that he should leave all and preach the Gospel. Faithful to the convictions of his heart, he entered the ministry, and in due time joined the Conference. After a long and eventful life, in which many souls were given him, he was no longer able to continue on the effective list, but asked and received a supernumerary relation, still supplying a charge. In this relation he settled at South West Harbor, Maine, where he now resides. His children have grown up, married, and reared families, a part of whom were present on this joyous occasion. Of his immediate family there were present two children, nine grandchildren, and four great-grandchildren. One brother, two sisters, one brother-in-law and two nieces also graced the occasion with their presence. They have living at the present time ten grandchildren and fourteen great-grandchildren—a large and worthy progeny.

His brother-in-law, Mr. Hemenway, was master of ceremonies; Rev. O. H. Fernald, preacher in charge at South West Harbor, made the speech of the evening, presenting the aged couple with an arm-chair, a beautiful garnet tidi with spray of field daisies, and a cut glass pitcher, in behalf of certain friends; the immediate relatives had prepared for Sister Stinson a beautiful gold ring, and the reverend gentleman was the recipient of a gold-headed cane. Rev. Mr. and Mrs. Redlow, unable to be present, had sent their compliments in the form of two gold dollars, a token of fifty years of wedded life. The presents were a total surprise, and it was several minutes before our aged father could respond; which he finally did in a becoming and felicitous speech. The services of the evening were crowned with music and a beautiful collation, and all retired with the happy satisfaction of an hour well spent and many earnest wishes of love and good-will to the aged minister and his excellent wife.

BUCKSPORT DISTRICT.

Lubec.—Recently eleven persons have been baptized. A good work is being accomplished here for the church by local pulpits and careful pastoral labor.

Pembroke.—Two adults and two children have been baptized since this charge was last reported. It is very much to be deplored that the duty of having the infants baptized is in most cases neglected.

Orrington.—Three have been received into the church—one by probation and two by certificate.

Perry.—The religious interest deepens in this place. The other evening four persons came forward for prayers. The hall is crowded at the regular services.

Machias.—Two have been baptized, and three received into full membership within a few weeks.

BUCKSPORT.

At the recent Commencement of Colby University, the degree of Ph. D. was conferred upon Rev. A. F. Chase, principal of East Maine Conference Seminary. This is the more gratifying as the honor was unsought, and the recipient of this favor is informed, in a very cordial note from the president of the college, that this degree was conferred at his request, "for the good work already accomplished, and for more that was expected."

The East Maine Conference Seminary continues to thrive under the management of Dr. Chase. The centennial endowment of \$12,000 has been secured, and the prospects of the institution were never more hopeful. The faculty has been strengthened by an additional teacher. An excellent house has been purchased for the use of the principal. A larger chapel and more ample room for a library are much needed. An additional endowment of fifty thousand dollars would be of immense value. The friends of the institution would do well to strike for a round fifty thousand at least, and keep the wants of the Conference Seminary before the people. It is placed upon a firm foundation.

MAINE.

OLD ORCHARD MEETING.

One of the most successful meetings ever convened on the Orchard Beach camp-ground is the one just held under the leadership of Rev. A. B. Simpson, of New York. He was assisted by Dr. John Cookman, of New York, Bro. McBride, of Brooklyn, Sister M. J. Clark, of New Jersey, Rev. W. H. Daniels, Rev. C. Munger, and a host of others, both clerical and lay. The first sermon of the convention was by Dr. Simpson on the "Personality and Office of the Holy Spirit." The sermon was very able, and captured all hearts by its simplicity and loving union. The doctrine of holiness as taught by Methodists was made very emphatic; and there was nothing in the discourse but what a Methodist could adopt. And the address which followed, by Miles Grant, on the subject of sanctification, was according to the teachings of our fathers.

On Wednesday Rev. John Cookman delivered a sermon on "Follow thou Me," which brought almost the entire congregation to their knees seeking salvation and purity. The grounds never witnessed so general a response to an invitation to come to the altar. Rev. C. Munger preached Thursday afternoon on Old Testament sanctification, after which a great number again came to the altar.

Friday was devoted to sermons, addresses and testimonies on "Divine Healing." Dr. Simpson's elucidation of the doctrine made it appear to nearly all as Scriptural and reasonable that God should heal the sick. Dr. Cookman's experience in Divine healing thrilled the whole congregation.

The evenings were all devoted to evangelistic work under the direction of Major Cole, who has wonderful facility in leading persons to the Saviour. Just before the evening service a gospel meeting was held on the beach, where hundreds heard the good news of salvation. The congregations have been good from the beginning and increasing day by day. The spiritual results of the meeting must be felt far and wide.

The meeting closed Tuesday afternoon, Aug. 10, with a service which held from 2 to 6.30 P. M., with unflagging interest. Hundreds in this meeting testified that the past week was the crowning week of their lives in spiritual blessings. The "uttermost" salvation, which was the central thought of the meeting, was made to mean by the teaching that Christ was not only a Saviour for the soul, but a physician for the body, and many testified to realizing the healing touch of the Son of God. While all of our Methodist preachers accepted Dr. Simpson's teaching on divine holiness, they did not all accept his doctrine of divine healing.

The Chautauque Assembly at Fryeburg was every way a great success. The speakers were able, the music, under the leadership of Prof. Morse of Kent's Hill, was first-class, and the social life, guided by Revs. Bashford and Lindsay, gave a delightful recreation amid the heavier parts of the programme. All who were present voted the Assembly A. 1, and will want to be there another year.

Four persons were admitted into full membership at Farmington M. E. church last Sabbath. Bro. Bean preached in the grove at North Farmington last Sabbath, and is to preach at the same place in two weeks.

Rev. J. L. Hill, of Livermore Falls, baptized nine persons last Sabbath by immersion in the river, and received a wonderful anointing himself in administering the ordinance. He is spending the present week in the holiness meeting at Old Orchard, laboring with Bro. McLean and others in "spreading scriptural holiness."

Rev. Dr. Bashford has been chosen president of the Prohibitory party campaign committee for the city of Portland, and is supported by staunch vice-presidents, some from his own church.

Rev. Dr. Townsend of Boston University has been delivering a course of very able lectures this week at Ocean Park, Old Orchard. His last was delivered Thursday evening on the "Heavenly Jerusalem"—its geography and employment. The doctor made a marked and favorable impression on the good Free Baptist brethren.

Last spring, an unknown friend of the Gardiner Methodist church offered to be at half the expense of furnishing improved vestry accommodations for the church not to exceed \$1,000. The society has raised about \$500, and will at once commence the needed improvements. The present vestry will be extended about fifteen feet, adding parlor, kitchen and cloak-room.

A meeting for the promotion of the fellowship of Christian holiness has been in progress this week on the camp-ground at Old Orchard, conducted by Rev. A. McLean, of Brooklyn, N. Y., assisted by Revs. E. S. Stackpole, M. C. Pendexter, C. Munger, E. Davies, J. L. Hill, H. Chase, W. H. Daniels, and others. The sermons are eminently scriptural and heart-searching. Many have been convicted of heart purity, and with tears have sought it at the altar. The sermons have been clear and practical, and are leaving a marked impression on the congregations. Presiding Elder Adams preached an impressive sermon Thursday forenoon. Rev. J. W. Thompson, of North Adams, Mass., preached an able sermon Thursday afternoon, after which there was an altar service of great power. Bro. McLean is endeavoring to organize the holiness movement into practical life channels, and we may look for some fruit of this camp-meeting.

Aug. 9 was a red-letter day at Vienna and Mt. Vernon charge. Bro. King received forty into the church—fourteen at Mt. Vernon, and twenty-six at Vienna—and baptized four at V. This (Continued on page 8.)

Money Letters from Aug. 7 to Aug. 14.

H. E. Allen, J. M. Avasan, G. A. Aldrich, W. H. Adams, J. Davis, A. E. Day, D. E. Howard, H. Haley, L. L. Hancock, S. B. Herrick, E. Lapham, O. H. Leverton, L. Macdonald, J. M. Merrick, M. C. Murray, L. P. Mowry, J. Nason, N. Ordway, J. Pike, C. Poole, W. A. Pitts, E. Peaslee, H. K. Read, L. M. Stevens, H. O. Streeter, C. E. Springer, G. A. Tyrrel, William Tipton, W. H. West, A. Woods, J. Wilde, E. Coomb.

IMPORTANT.

When visiting New York City, save Baggage Express and Carriage Hire, and stop at the Grand Union Hotel opposite the Grand Central Depot. 600 Handsomely Furnished Rooms at \$1 and upwards per day. European plan. Elevators, and all Modern Conveniences.

Marriages.

[Marriage notices over a month old not inserted.]
DARLING—BOND—In Roxbury, Aug. 9, by Rev. J. W. Fulton, Charles W. Darling, of Monson, and L. Gertrude Bond, of Roxbury.
NICHOLS—RHODES—In North Reading, Aug. 9, by Rev. G. B. Bent, George Nichols and Agnes M. Rhodes, both of North Reading.
BAKER—BUTTRICK—In Wrentham, Aug. 9, by Rev. Ernest F. Herrick, Amos Baker, of Troy, N. H., and Cynthia M. Buttrick, of Wrentham.
FULLER—WILLIAMS—At Woburn Heights, Aug. 9, by Rev. William R. Lord, Rev. Charles H. Fuller, of East Machias, Me., and Mary A. Willbur.

Business Notices.

READ the last column on the third page Every Week for announcements of the latest publications of the Methodist Book Concern.

SARATOGA SPRINGS.

DRS. STRONG'S INSTITUTE.
Open all the year for patients or boarders permanent or transient.

Popular Summer Resort. Location delightful and central. Table and appointments first-class. Society genial and cultivated. Summer home of many members of church and state and families. Bath department complete and elegant affording the only Turkish, Russian, Roman and Electrotherapeutic Baths in Saratoga.

SINCE LADIES HAVE BEEN ACCUSTOMED to use Glenn's Sulphur Soap in their toilet their personal attractions have been multiplied, and it is seldom they are seen disfigured with blotches and pimples or rough or coarse skins. Sold by Druggists, Grocers and Fancy Goods Dealers.

Glenn's Sulphur Soap heals and beautifies. 25c. German Corn Remover kills Corns, Bunions, etc. 25c. Hair and Whisker Dye—Black & Brown. 25c. Fike's Toothache Drops cure in 1 minute. 25c.

THE GREAT FAITH CURE.

With hygienic remedies. Invalids examined free by letter and treated at their homes. For directions, send for the Faith Cure Herald, mailed free. Address, Dr. Clark, Bowers Av., Malden, Mass.

GEDNEY HOUSE, NEW YORK.

Broadway and 40th Street.
Opposite Casino and Metropolitan Opera House.
Rooms \$1 a day and upwards.
Restaurant of unsurpassed excellence.
Coolest hotel in the city.
New and elegant.
A home for families.
A resort for business men.
GEN. DEX MACAULEY and WALTER B. BOWERS, Proprietors.
Central Hotel, Central Depot.

"I was all run down, and Hood's Sarsaparilla proved just the medicine I needed." Write hundreds of people. Take it now.

QUARTERLY MEETINGS.

AUGUSTA DISTRICT.—SECOND AND THIRD QUARTERS.
AUG. 21, 22, p. m., Madison; 28, 29, East Livermore; 22, m. m., Col. Co.; 30, Sept. 4, Livermore; 29, 30, Anson Corner; Camp-meeting.
SEPT. 4, 5, Keens Corner, Leeds; 15, 16, East Readfield; 4, 5, Monmouth; 25, 26, Kingfield; 27, 28, Freeman-Corresponding; 29, 30, Keens Corner; 11, eve, 12, m., Wilton; 28, West New Portland; 11, p. m., 12, p. m., Temple; 29, New Vineyard; 11, 12, Eustis, by G. C. An. 26, 31, Phillips, draws; (Remainder soon).
Kent's Hill. A. W. POTTER.

NOTICE.—Any one desiring the use of a minister's scholarship in the Wesleyan University, Middletown, Conn., can address Rev. R. W. Allen, Granby, Mass.

THE LOCAL PREACHERS' MEETING.
The twenty-ninth annual meeting of the National Association of Local Preachers of the Methodist Episcopal Church will be held at Fort Wayne, Ind., Sept. 11-14. In accordance with Article I of the Constitution, this Association is "composed of members who are local preachers duly accredited, and also the delegates from the several Conference Associations auxiliary to this Association." The annual fee received from each member is \$1. Delegates and all duly accredited local preachers who anticipate attending this meeting will please forward their names as early as possible to Dr. Stinson, Fort Wayne, Ind.

JOHN FIELD, President, 500 Lancaster Ave., Philadelphia, Pa.
DANIEL T. MACFARLAN, Sec'y, 224 Woodward Ave., Yonkers, N. Y.
C. C. LEIGH, Cor. Sec'y, 4 Willow St., Brooklyn, N. Y.

NOTICE.—The Foxcroft, Me. Camp-meeting begins Aug. 27 and continues one week.

In this meeting the Epworth Hymnal will be used. Rev. W. Day, pastor of the Dover church, will be pleased to furnish all who wish a copy of the book at a reasonable price. F. H. GOOD.

NOTICE.—The China, Me. Camp-meeting will begin Monday, Aug. 30, conducted by Rev. C. A. Plumer, P. E. Rockland district.

PER ORDER OF COM.

POST-OFFICE ADDRESSES.
Rev. A. W. Potter, Kent's Hill, Me.
Dr. William Butler, Newton Centre, Mass.

ROYAL BAKING POWDER

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ROYAL BAKING POWDER

Three Summer Dangers

Three great dangers menace the household and traveler at every turn. They are climate, food, and water. To guard against them requires judgment, alertness, and SANFORD'S GINGER.

This unrivaled household panacea, traveling companion, and delicious summer medicine is sure to check summer complaint, prevent indigestion, destroy disease germs in all the water drunk, restore the circulation when suspended by a chill, and ward off malarial contagion, and epidemic influenza.

Sanford's Ginger, compounded of Imported Ginger, and Choice Aromatics, convenient, speedy, and safe, is the quintessence of all that is preventive and curative in medicine.

Beware of worthless "gingers" offered by unscrupulous druggists on those who call for

SANFORD'S GINGER.
The Delicious Summer Medicine.

Sold by Druggists, Grocers, and Dealers.

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some purpose in the Western States, and some very fine illustrations of art buildings in various cities are given. Edith M. Thomas discusses "J. M. Burroughs and his Last Two Books." Frank R. Stockton begins his new serial, "The Casting Away of Mrs. Leeks and Mrs. Alesline," which will be a leading attraction of several issues. The war papers are, "Lee at Fredericksburg," by Maj. J. H. Lacy; "The Battle of Fredericksburg," by Gen. J. Longstreet; "Sumner's Right Grand Division," and "Franklin's Left Grand Division," with a "Memorandum on Why Burnside did not Renew the attack at Fredericksburg." Many of the illustrations are very fine in subject and in execution.

We always look for a literary treat in the Atlantic, and the August issue is not disappointing. There is no serial running in any periodical at present to be compared in all respects with Miss Fiske's. "In the Olden Time," and Bishop's "Golden Justice," is admirably done. There are hosts of admirers of James's "The Princess Casamassima," if we are not of the number. Two solid papers are, "The Indian Question," and "Domestic Economy in the Confederacy." Miss Jewett has a bright story, "The Two Browns," and Octave Thane another in "Six Visions of August." The Indian question is a timely one. "On the Benefits of Superstition" is a pleasant essay by Agnes Reppel, while A. Hollrooke speculates on "Individual Continuity." The poems are good, and the other couplets, book notes, etc., varied and interesting.

The St. Nicholas for August deals with a variety of subjects, from a "Baby's Dimple" to a "Man Overboard." "The Baby's Dimple" is a poem; it is always an unwritten poem. The frontispiece is drawn by Mary Hallack Foote, and very well drawn it is. "A Rocky Mountain Hermit" is not without its attractions, although the illustrations reveal bears and lonely solitudes, antelopes, prairie wolves, mountain lions and big wild cats. "Little Lord Fauntleroy" has come to grief, an older grandson has come to light, and his life has been taken away. "A Royal Fish" is a salmon, and his ways and the manner in which he is caught are fully discussed in this article. "The Owl, the Bat, and the Bumblebee," is a nonsense rhyme; so the author declares, and she ought to know. "A Duel with a Snake" is a story, and is fully illustrated. "On the Willey Brook Treat" is one of those thrilling stories with a hair-breadth escape, which so stir the youthful breast as to be pronounced a "lovely story." "The Beggar" introduces a game for the lawn, and the parlor. "Jack-in-the-Pulpit" first tells of his adventures, and then lays a communication of Longfellow's first letter before them. Further on, a strange little story is given, which was written by a little girl less than six years old. The poetry of the number is of easy rhyme and jingle, as is fitting for these indolent vacation days. What a blessing for its readers that St. Nicholas never takes a vacation!

SUMMER SCHOOLS.

BY REV. C. W. GALLAGHER.

Summer schools! The idea is chilling to at least one of the feelings. It is a kind of chilliness which naturally enough most might find it difficult to overcome even in the intense heat of this midsummer. Summer schools, however, live. There are some who have sufficiently hot blood to endure them. They even flourish and do an important and helpful work. If they are a late institution and hold their sessions some out of due time, they are by no means an experiment. They have passed out of that initiatory experience, and have reached a point of well-assured success. All hail to the summer schools! We may welcome them, even though they enter into competition with croquet and lawn tennis for some of the spare hours of the summer vacation.

It is a marvel, however, what breadth and variety they represent. East and west, in the grove and in the sombre halls of some institution of learning, they are equally popular and equally well sustained. They include almost everything that the ordinary student finds, or needs to find, anywhere. Languages, modern and ancient, science in almost all its departments, certainly in all that are most popular, music, oratory, elocution, art, Bible, and who knows how many others, are offered to all who desire them. The instructors, also, are men and women eminent in their departments of work. They are full of enthusiasm, and have the happy faculty of exciting an enthusiasm in their pupils. This certainly is an age of opportunities.

Hebrew, Syriac, Assyrian, Aramaic and Arabic! That array is formidable for January. How about July and August? It must be confessed that it is a little startling to think of it; yet all of these are taught, and with success, in summer schools. At Philadelphia, Chicago, Newton Centre, Chautauque, and the University of Virginia, Prof. Harper, with an able corps of instructors, shows how it can be done. At Newton Centre, where the New England School was held, the work done and the interest taken in it were well illustrated. All the above languages were taught by men specially fitted to teach them, who held positions in the best schools in the country and are eminent in their special departments. The Hebrew, however, was the popular study. It certainly was no dead language there. Prof. Harper, in particular, gave it the life of a modern language. He is an exceedingly enthusiastic teacher; and in the department of Hebrew, he is perfectly at home. Neither the language nor the teacher was of the nature of a fossil at Newton Centre. This school was very successful for New England. Forty-nine were in attendance. They represented all ages, from perhaps twenty to sixty-five or seventy. Two ladies were among the number. Thirteen States and two of the British Provinces were represented. Doctors of Divinity, teachers in colleges and theological schools, young men yet students, and pastors, composed the school. These were from eleven religious bodies, of which the most extreme were the Friends, the New Church and the Jewish, and the largest in number of representatives the Baptist and Congregationalist.

To the objection that four weeks is a ridiculously short time in which to acquire any one of these languages, the

answer can be given that the object is not to learn everything about a particular language, but to learn something about it. It is wonderful how much can be learned in this short time by an entire devotion of one's time to one thing. The Hebrew summer schools furnish a fine opportunity to those who wish to review their Hebrew, or to make a beginning, or to put themselves into harmony with the most recent methods pursued in teaching and learning this sacred and most interesting language. This can hardly be a matter of indifference to any minister in these times, when Old Testament studies have all the freshness of the latest discoveries in science. Least of all can the younger men in the ministry entirely disregard it.

In our own church the matter of special training in theological studies, and particularly in the languages in which the Scriptures were originally written, is becoming more and more evident. With the increased facilities offered in our theological schools for acquiring these languages, there is little excuse for entering the ministry entirely ignorant of them. The task, too, is by no means an absolutely stupendous one. There is no doubt that a young man of average ability, with a proper preparation, could obtain enough knowledge of both of these languages in a theological course of three years to render the Bible to him in many respects a new book. The fine accommodations presented in the Boston School of Theology, with its new building and thoroughly prepared instructors, ought to be, to every young man in New England proposing to enter the ministry, an invitation which he cannot help accepting. No doubt the exigencies of the work and a limitation of means and opportunities of obtaining a theological training, will render it necessary to receive young men into the ministry with very little preparation for their work, it may be, for many years to come; but the time has gone by, when, if it is possible to secure it, such a preparation can be neglected.

LETTER FROM OCEAN GROVE.

BY IDA HINMAN.

This great Methodist resort is enjoying a high tide of prosperity. Meetings are in progress daily, and are attracting large audiences. There are few places where the attendance of religious meetings is less affected by the weather than this. A storm that in the city would frighten nearly everybody into staying at home, does not in the least scare Ocean Grove church-goers. I have seen them sit in the open auditorium, wrapped in waterproofs, umbrellas up, with the rain pelting in upon them, apparently unimpeded by discomfort. At the National Temperance camp-meeting, the other evening, a terrible storm threatened as the audience was gathering, and E. H. Stokes, president of the Association, tried to persuade the people to adjourn until the following evening; but parties arose in the audience and stated that some had come to Ocean Grove expressly to hear the speaker announced for that evening—Mr. Bain, of Kentucky—that they could not be here the following night, and felt the services ought to go on. General applause seconded these requests, and the lecture was given.

Ocean Grove audiences are also very generous. Last Sunday evening the basket collection amounted to over two hundred dollars. It was taken from an audience of about five hundred people. It is difficult to give in a brief letter any idea of the numerous meetings held here during the past month. Yesterday in conversation with Rev. William P. Corbit, who, with his wife and daughter, is stopping at the Arlington, I asked this noted divine of nearly forty years' service in the church, which he considered the most important meeting that had been held here. "The Sabbath meeting," he replied unhesitatingly, "and after that the temperance meeting."

The Sabbath meeting was held under the auspices of the New Jersey Sabbath Union. Rev. Dr. Mott, the president, presided. Among the speakers was Rev. F. A. Fernley, secretary of the Philadelphia Sabbath Union, who gave an account of the efforts his society was making in the Keystone State. He said that "one object of the Sabbath Association in Philadelphia is to elect men for our Legislature who will uphold the Sabbath and liquor laws. They say the Sabbath law is a blue law and an old worn-out law, but it is not as old as the Declaration of Independence, and the law of 1794 is good for something. We are closing cigar stores, and we recently closed a Sunday evening German theatre after seven hundred and fifty tickets had been sold, and the doors have not been open since. There are some things that Christian Americans have a right to as well as the Dutch. A mayor and policemen need backing. If Christians do their work, the authorities will do theirs. According to testimony, there has not been for forty years as quiet a Sabbath in Philadelphia as last Sunday was. It was reported that only five saloons gave indication of having sold liquor, and beer is ten cents a glass on Sunday; the liquor saloons are afraid to sell. We are creating public sentiment. Our Association is not doing all it ought, but it is accomplishing something. It was organized in 1840, and is the oldest of its kind in the United States; and we intend to let the world and the devil know that there is a Philadelphia Sabbath Association."

Among the speakers at the National camp-meeting that has just closed here, was Senator Colquhoun, of Georgia. He said in his address: "The good day is coming right along. It has already come to Georgia. The results were attained by long hard work. Our judges lent their influence, a body of Christian people prayed for it, the Woman's Christian Temperance Union did noble

service, and the Young Men's Political Club, which began with 600 and increased to 1,500, all worked for it. Will we execute the law in Georgia? Yes, and it is being executed."

The ladies of Ocean Grove are holding a series of meetings here this week, which are termed the "Woman's Encouragement Meetings." The session this morning was presided over by Mrs. Sparkes Wheeler, of Philadelphia. After singing and prayer, Mrs. Kennard Chandler, of New York, made brief remarks. In referring to the announcement that Mrs. Wheeler was to preach here to-night, she said, "Very few women feel called to preach; the lives of most women are spent in doing little things; but here is a woman marching in the advance guard. Perhaps by the twentieth century the Methodist Episcopal Church will recognize women preachers."

Mrs. Cramer, a sister of General Grant, and wife of Rev. Dr. Cramer, late United States minister to Switzerland, addressed the meeting on the subject of "Consecration." "Christian life," said she, "is a gradual development. We must consecrate our entire lives to God. Our hands, our feet, our eyes, our hearts, should all be consecrated to His service. A few days ago I painted a plaque for a friend, and on the outside I painted the word 'Consecration,' and had it burnt in. So we ought to have consecration burnt into our souls. Sometimes it is done by tribulation." Mrs. Cramer possesses a sweet, well-modulated voice and a pleasant, girlish face.

Mrs. Wheeler followed with a few remarks, in which she said that "there has been a divine, holy influence pervading this meeting. When a man lets go of everything and takes hold of Christ, then He blesses him. Christ's disciples thought that His kingdom was to be an earthly kingdom, and even Peter was ready to fight with the sword; but after he had received the baptism of the Holy Ghost, they were new men for God." The speaker tried to impress upon her audience the fact that entire sanctification was for all, and requested those who desired this blessing to arise; and a number arose. Rev. Dr. Dunn, of Jersey City, then led in prayer.

At night Mrs. Wheeler preached to a crowded house, and many went away unable to obtain entrance. She selected for her text the latter part of the second verse of Philomont, "the church in thy house," and for her subject, "Entire Consecration of our Homes to Christ." Those who think that a woman cannot preach, should have heard Mrs. Wheeler and have been convinced.

The ladies held a meeting this afternoon in the parlors of the Arlington, which was addressed by Mrs. Lucy Rider Meyer. Aside from the meetings, Ocean Grove has numerous other attractions. Young people find it a delightful place in which to spend the summer. Wesley Lake affords fine boating privileges, and fishing and crabbing parties are numerous. Occasionally they take a straw ride. Just as I am writing this evening, a great wagon has driven up to the Arlington filled with fresh straw, that will take twenty or more young folks out for a ride. There is a merry company of young people stopping here, who add much to the social gaiety of the house.

Aug. 4, 1886.

SUMMER SAUNTERINGS.

BY REV. JOHN D. PICKLES.

1. Place of departure, LYNN COMMON. Church, the Methodist mother of us all, now in her 90th year, but with her eye not dim nor her spiritual force abated. She still abounds in good works, having a staff of earnest, godly men, worthy successors of the founders and early heroes of the church.

2. Place of destination, EAST BOOTHBY. A quiet, attractive sea-coast town of Maine, with atmosphere clear and bracing, with sea-room for sailing, boating, fishing and bathing, a model place for physical healing and mental recuperation. It is also the headquarters of the "Boothby Mineral Spring," now coming into public favor as a cure for all kidney and liver complaints. Shipbuilders, ship-owners and ship-captains abound. Probably for its size the town is not surpassed for numbers of skillful and intelligent builders and repairers of vessels.

It is also an eminently moral community. I have not heard a profane word since I have been here, smoking is at a large discount, and intemperance is a thing of the past. The religious interests of the place are well cared for by the Methodist church, the only one here, under the genial and capable administration of Rev. W. L. Brown, one of the leading members of the East Maine Conference.

On Sunday, July 25, at one of the school-houses where services are held, twelve rose for prayer, and on the following Sunday, seven more. The church is hopeful and looking for further results.

Thursday, July 29, in company with Rev. W. F. Chase and wife, of Boothby Harbor, went singers in Israel, we drove to Wiscasset, one of the old fortified towns of Maine, and the scene of many a struggle with the Indians. The block-house still stands as a reminder of those dark and bloody days. Here we found the scholarly Wharf in charge of the Methodist church, and also inspector of schools. Like all wide-awake Methodist ministers, when necessary obtains, he was projecting extensive repairs on the church. Methodist repairs are almost omnipresent, and who should drive up behind a magnificent specimen of horse-flesh but Bro. Pentecost, an old-time schoolmate of Boston University, still as affable and devoted as when last seen twelve years ago. He is well-reported for good works.

On our way to and from Wiscasset

the carriage load favored the highways and hedges and intermittent houses with strains of Gospel music, consisting of solos, duets and quartets, rendered in the most modern form. The natives were astonished, one lady running into the house and sinking into a chair, evidently faint. Dr. Capen of Tufts, and several of the professors have bought a beautiful place here, and purpose in good time opening it for a summer resort. Within a radius of a few miles are the popular summer resorts of Squirrel Island, Mouse Island, Southport, Christmas Cove, Five Islands, and many less known. No better place for a brain-weary, nerve-tired professional man can be found than the quiet little hamlet of East Boothby.

But the days of vacation so kindly granted by a kindly people are nearly over. Next Sunday at Old Orchard, the following at home, again to take up gladly but seriously the onerous duties of an undershepherd in the fold of Christ. "Who is sufficient for these things?" "Lord, to whom shall we go but unto Thee?"

Aug. 4, 1886.

"GO'G WEST."

BY REV. J. F. SHEPHERD.

Those not accustomed to witnessing the rush of the restless multitudes that head toward some part of the old and new West, have but vague ideas of the vastness of the number. After an extended observation of late in a number of States this side of the Mississippi River, and four States beyond, the writer is prepared to give some ideas in reference to this subject. Starting from Boston by any of the great lines of travel, we shall find that a very large percentage of those not bound for a shore resort are bound West. And when we arrive in New York we find increasing rush and hurry for tickets and good seats. Whether you go up the Hudson, or cross over into Jersey City to take the Pennsylvania Central, or go by Baltimore and take the Baltimore & Ohio road, you will find tickets and checks indicating journeys beyond the Ohio valley. And, indeed, in St. Louis, Chicago, Kansas City or Topeka, the tide is westward.

ACCOMMODATIONS FOR TRAVEL.

The older West excels the East in some respects, in accommodations for through travel. The cars are better equipped, and the comfort of passengers is secured on some western roads beyond what I have seen in the East. The best cars I have ever seen were on the Rock Island Road between Kansas City and Chicago.

A DESIRABLE ROUTE WEST.

The old St. Louis line for New York, the Baltimore & Ohio and the Missouri Pacific, I found to be very satisfactory, especially in the low rate of tickets. In journeyings comprising about 4,600 miles, and through parts of sixteen States, we found no road that appeared to be inclined to perpetrate deliberate frauds upon passengers except the Chicago & Atlantic. We bought tickets and were assured they were first-class in every particular, with the promise of seats in the rolling-chairs, but to our surprise found that they did not afford that luxury, and that our tickets were second-class.

DAKOTA LETTER.

BY REV. C. H. SMITH.

With your consent, Mr. Editor, I wish to make an appeal, through your valuable paper, to the New England Sabbath-schools.

We have on our circuit five M. E. Sabbath-schools. They are all in the country, among the "homesteaders." Last year schools were started, and ministers in the neighborhood preached occasionally. At the last Conference a minister was sent to organize the circuit. The work has been accomplished. We have now forty members and twenty-six probationers in the church, and quite interesting Sunday-schools. We have found difficulty in raising funds for all our work, but have prospered in what we have undertaken.

What we need now in books—lingering books and library books. We believe there are many schools in the East that have discarded or unused books of both kinds. These would do much good in our schools out here, and be greatly appreciated. Will not superintendents give the matter some thought, and if they think proper, bring it to the notice of their schools? As freight charges on small lots will be expensive, we prefer to correspond with proper persons regarding the number, condition, and kind of books, before they are sent, unless the school is willing to pay the transportation. Address, Rev. C. H. Smith, Plankinton, Aurora Co., Dakota.

DOUGLAS CAMP-MEETING.

MR. EDITOR: I have just returned home from the tenth annual camp-meeting held at Douglas, Mass. Christians of different denominations have been feasting themselves for ten days on the Word of God as expounded by such men as Dr. A. Lowrey, Rev. Wm. McDonald, Dr. Long, of Philadelphia, Dr. Daniel Steele. The attendance was very good all the way through, and the Spirit of God rested upon preachers and people. One young lady consecrated herself to God for the mission work in Africa, under the direction of Bishop Taylor. Money was subscribed to assist her in her education. Nearly three hundred dollars were subscribed for Bishop Taylor's mission. We were glad to welcome earnest preachers from the Provinces and from the West and South. A better set of sermons is seldom heard. Sinners were converted, and believers sanctified, and many were quickened in the divine life. The ground is owned by Dea. Geo. M.

Morse, of Putnam, Conn. This camp need not be advertised, for it advertises itself, being such a blessing to the masses that they go and tell others. But I must stop and be off to Old Orchard camp. E. DAVIES.

Obituaries.

[All obituaries are now limited to a maximum of forty lines each. For every line exceeding this number twenty cents is charged.]

BROTHER CALVIN SNOW died in Hampden, Maine, June 26, 1886, aged nearly 84 years. He was born in Hampden, Sept. 21, 1802, and resided in that town to his death. Of his early life we know but little; probably it was spent with slight regard for the interests of the soul. When about twenty-three, he married Mrs. Sophronia Holbrook, with whom he lived more than sixty years, and who still survives to mourn her loss. When about thirty-two he professed faith in Christ and immediately joined the M. E. Church. Believing that whatever was his duty he was bound to do, he took St. Paul's advice and went on to perfection. In about five years he was laid through grace to testify that the blood of Christ had cleansed him from all sin. His life was a blessed confirmation of his testimony.

Brother Snow was an earnest Christian. He knew what he affirmed, and was ready to declare what he had felt and seen, in an earnest way. Though in his early Christian life Methodism was in disrepute, yet he was ever ready to bear the cross, and literally displayed the shame. His death was sudden. He had been ill, we feared the result; but he rallied, and seemed in a fair way for recovery, when he fell and died while attempting to walk across the room. His mind was clear to the last, and his peace like a river in its flow. Brother Snow lived to see his two sons and seven daughters filling respectable positions in life, and his memory is precious to all.

CHARLES B. DUNN.

MRS. MARY LOWELL died in Montville, Me., July 25, 1886. She was the daughter of Brother and Sister Bannan, of East Knox. This excellent couple were married in 1810, and lived together for fifty years. As a result of their fidelity, most of their children embraced religion in early life. The subject of this sketch gave her heart to God at the age of seventeen, and maintained a consistent profession to the end of life. In September, 1844, she was united in marriage to Bro. William B. Lowell, a uniting which has been productive of much mutual happiness. One son and four daughters gladdened the household of the deceased. Her husband, seven years ago, the beloved mother was laid aside from the active duties of life, and while she protested the youngest daughter a bed of seven summers, and the pet of the household, was early called to heaven. This severe shock helped to weaken still further the physical condition of our sister, and after lingering some years longer, she has gone to join the little one in the better land.

Sister Lowell's piety was not of the demonstrative type, but it was genuine and consistent. Her pastor, who has visited her once in two weeks for the last fifteen months, can testify to the patient cheerfulness with which her affliction has been borne, and the unvarying attention and kindness she has shown to all who came near her. As the end drew near, her weakness and difficulty in breathing increased. There is sweet rest in heaven, she said to one of her sorrowing daughters; and to another she said, "Read to me out of the dear old Bible." After taking a quiet and efficacious leave of her friends and family, she gently sank to rest on the morning of the Sabbath, to awake in the light of the blest hereafter.

Sister Lowell was a true mother, and a devoted wife. In her last illness she was truly a faithful, loving wife, a devoted and affectionate mother, and a kind and genial friend. Precious in the sight of the Lord is the death of His saints. W. B. ELDRIDGE.

The church in Winthrop, Mass., has been severely afflicted within the past few months, in the death of three of its members. Sister JOSEPHINE BELTEA was converted under the ministrations of Rev. J. D. Pickles, and also joined the church in full during his pastorate. She was quiet and retiring in her way, but seemed to hold on to her faith in the Saviour. But during the spring she began to fail, and in March "fell on sleep," leaving behind a husband and family to mourn.

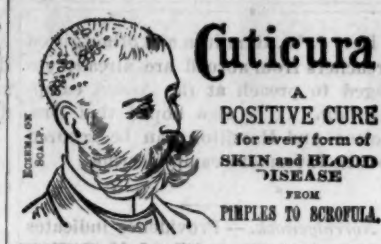
Mrs. B. ALMIRA IRWIN passed from labor to reward, May 6, 1886, at Winthrop, Mass., after a week's painful illness with pneumonia. Sister Irwin was born in Shelburne, N. S., Aug. 26, 1831, and was converted at East Boston in 1851, and taken into the Methodist Episcopal Church by Rev. James Parker. After moving to Gloucester in the following year, she continued an active Christian worker. In 1858, she was married to S. G. Irwin, and spent the years 1858-1866 at sea with her husband. On a stormy night in 1866, they were wrecked, and compelled to abandon their sinking ship in the darkness of a tempestuous night. But calmly trusting in God, that He who causes the stormy wind to blow, would also preserve them, her faith was rewarded in the escape of officers and crew. In 1867, they removed to Winthrop, where she continued to be active in church work, and was prompt and constant in attendance on all the religious services of the church.

In October, 1881, Sister Irwin experienced the deeper work of sanctification, and thenceforth was a witness of the power of the blood of Christ to cleanse from sin. A few minutes before her death she exclaimed: "Oh, wondrous bliss! Oh, joy supreme! I've Jesus with me all the time!" She then fell asleep, and her spirit took its flight to the presence of Jesus.

Suddenly, on the night of July 14, 1886, Mrs. SYLVANIA PAYNE was called to exchange earth for heaven. She retired in tolerable health, though not well, and a half hour after her husband found her sleeping "in the sleep that knows no waking." Sister Payne was born at Eastham on the Cape, and was nearly 65 years of age. She was a member of the church for more than a quarter of a century ago they came to Winthrop, but not till 1871 did she join the church, which was at that time under the pastoral care of Rev. W. N. Richardson. She was active in all that goes to make up church work. Some years after the loss of a greatly beloved foster-daughter, she fell upon such a crushing blow, that she never seemed to fully recover her wonted cheerfulness and activity. In her last illness she was a severe fall some weeks before her death possibly was the occasion of the neuralgia fastening upon the heart. She leaves many friends and an affectionate family to mourn the true friend that has passed on before.

Mrs. RUTH SMITH, widow of the late Rev. James Smith, died at her home in Eastport, Me., in April last, aged 85 years and 10 months. Sister Smith was converted at the age of sixteen years, and was an active Christian till stricken with paralysis, which confined her to her bed for two years. Sister Smith was a devoted wife and mother. She loved the M. E. Church, of which she has been an active member all these years from youth to old age. The attack which rendered her unable to move was strong and unyielding; her love for our doctrines of the Bible knew no abatement. Sister Smith was always ready to defend the church, her doctrines, and the religion she loved so well. The unbelieving learned that they could not speak against religion or the church in her presence without receiving from her such rebuke and wise instruction as would make them careful in the future. She was a woman of marked ability, and was always ready to defend her faith. She leaves a family of which Rev. J. W. Smith, now stationed at Eastport, is the only son, who with his devoted wife is active in the work of an itinerant minister.

W. H. FOSTER.



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The First Sign

Of failing health, whether in the form of Night Sweats and Nervousness, or in a sense of General Weariness and Loss of Appetite, should suggest the use of Ayer's Sarsaparilla. This preparation is most effective for giving tone and strength to the enfeebled system, promoting the digestion and assimilation of food, restoring the nervous forces to their normal condition, and for purifying, enriching, and vitalizing the blood.

Failing Health.

Ten years ago my health began to fail. I was troubled with a distressing Cough, Night Sweats, Weakness, and Nervousness. I tried various remedies prescribed by different physicians, but became so weak that I could not go up stairs without stopping to rest. My friends recommended me to try Ayer's Sarsaparilla, which I did, and I am now as healthy and strong as ever. Mrs. E. L. Williams, Alexandria, Minn.

I have used Ayer's Sarsaparilla, in my family, for Scrofula, and know, if it is taken faithfully, that it will thoroughly eradicate this terrible disease. I have also prescribed it as a tonic, as well as an alterative, and must say that I honestly believe it to be the best blood medicine ever compounded. — W. F. Fowler, D. D. S., M. D., Greenville, Tenn.

Dyspepsia Cured.

It would be impossible for me to describe what I suffered from Indigestion and Headache up to the time I began taking Ayer's Sarsaparilla. I was under the care of various physicians and tried a great many kinds of medicines, but never obtained more than temporary relief. After taking Ayer's Sarsaparilla for a short time, my headache disappeared, and my stomach performed its duties more perfectly. Today my health is completely restored. — Mary Harley, Springfield, Mass.

I have been greatly benefited by the prompt use of Ayer's Sarsaparilla. It tones and invigorates the system, regulates the action of the digestive and assimilative organs, and vitalizes the blood. It is, without doubt, the most reliable blood purifier yet discovered. — H. D. Johnson, 383 Atlantic ave., Brooklyn, N. Y.

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